# SAINTS LIKE CHRIST:

OR,

Somewhat of truth delivered to the Congregation at *Headly* in *Hampshire*.

By *Jo. Symmonds*, M. A.

1 COR. 15. 48.

*As is the heavenly, such are they also that are heavenly.*

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## o the Nobly Deſcended, gratious Chriſtian and vertuous Virgin,

rs SUSANNA MILDMAY.

*May it pleaſe you,*

Have made bold in venturing into the world to make uſe of your Worſhips name, that ſo I may paſſe ith the leſſe moleſtation in theſe oubleſome times. It is an age of ouble, and that not alone in the

world, and amongſt men of the world, but ſuch that profeſſe to Chriſt, and I hope are in Chriſt. Theſe latter owe themſelves, and what is theirs as men and fleſhly, too much; and what is Chriſts and ſpirituall not enough; The contention in the church of *Corinth* partly aroſe from mens overmuch affecting ſingularity, one was of *Paul*, another of *Appollo*, another of *Cephas*, another of Chriſt. It may be ſome boaſted of their circumciſion, ſome of their Baptiſme, ſome of both Baptiſme and circumciſion, ſome it may be gloried that they had medled neither with Baptiſme nor circumciſion; if not ſo, yet it is more then conjecturall that ſome boaſted that they were hearers of ſuch a one, and of ſuch a ones Congregation: and from this outſide-worke highly extolling their choice and way, ſlighting and abaſing others,

caus'd

caus'd ſtrife. The Apoſtle blames for this contention, and ſhews that the way of Chriſt is to take from men, as men, all glorying. It is unbeſeeming the eye to hate the foot, becauſe the foot ſees not, 'tis enough that it is of the body: ſo ſhould not Chriſtians that have more excellent gifts, villifie them that have not attained to their perfection, or trouble to ſee others differing in judgement in ſome low things from them; for in the body of Chriſt unity may ſtand with diverſity: there may be diverſity in reſpect of forms and yet unity in ſpirit; for men may enjoy God in different formes, God may dwell in them that regard a day, and in them that regard it not; God may communicate himſelf to them, and ſo make them alike within glorious; by enjoying his glorious preſence. Formes are to be reverenc'd (knowing of

ſome there is uſe) as they wherein Chriſtians may walke and be uſefull one to another; yet meer being in forms makes not Saints, nor doth uniformity in formes breed true unity. True unity of members is from thoſe members union with the head. And as ſouls are in unity with the head; ſo will they grow into a unity one with another. 'Tis the new and ſpirituall birth whereby ſouls are one with Chriſt, and like Chriſt that makes them at on with Chriſtians, and true Chriſtians look upon all that profeſſe to Chriſt not as in formes, but as poſſeſſing Chriſt; and as they find Chriſt living in them do they eſteeme them, and account them precious, knowing that a precious Chriſt makes precious Chriſtians, and that they will keep their excellency let the times and places be never ſo bad they are caſt into. Right Worſhipfull,

full, you are young, and yet ſome bad dayes you have ſeen, people of all Ages, Sexes, qualities very bad, ſome ill ſavour in every place by reaſon of corruption have you to your annoyance met withall; And God knowes what more you may, whileſt here in the body. You know what hath kept you right in theſe croſſe-walkings, and alſo what hath preſerv'd you and enabled you to keep your ſweetnes, hath not a Chriſt guided you? hath not a Chriſt communicated himſelfe to you? I have high thoughts of your Noble ſelf, and I am perſwaded never a whit above you, but that you are as high as I take you to be, and that is in Chriſt; whom you have found all in all unto you, and on whom you rely to carry you through what remaines of ſufferings as your part and portion, that at laſt you may ſit down with Chriſt

in

in his Throne even as he is ſet down with his Father, in his Fathers Throne: and as you are ſuch as he is in this world, ſo you may be like him in the world to come, participating with your ſweet Saviour, and bleſſed redeemer in his glory to your perfect happines. You have an inſide like Chriſt now, a ſoul glorious; you ſhall have an outſide like him alſo, body glorious, body and ſoul glorious, all glorious. Towards the enjoying of which ſo farre as my dayly prayers may help, you ſhall be ſure of them, praying to God on your behalfe. And upon this account I tender my ſelfe.

*Your Worſhips devoted*
*Servant, to ſerve you,*
*in what I may,*
JO. SYMMONDS.

1 John 4. 17.

*As he is, ſo are we in this world.*

THat which makes Chriſts appearance delightfull & giving ſoul-content to Chriſtians is love, & that which makes the appearance of Chriſtians delightful and pleaſant to Chriſt is love. Like is very much won and pleas'd with its like, a loving Chriſt with loving Chriſtians, and loving Chriſtians with a loving Chriſt: A merciful Chriſt with merciful Chriſtians, and merciful Chriſtians with a merciful Chriſt: A holy Chriſt with holy Chriſtians, and holy Chriſtians with a holy Chriſt. Chriſts love to Saints is better then wine, ſo is the Saints love to Chriſt much better then wine; The ſavour of the good ointments of Chriſt cauſeth the Virgins to love him, and the ſmell of the ointments and garments of thoſe Virgins, being holy Saints, and Chriſts

ὅμοιον ὁμοίῳ φίλον. *Simele gaudet ſimili.* Joh. 15. 1 1 Joh. 4. 19 Cant. 1. 2 Cant. 4. 10 Cant. 1. 3

Hoſ. 14. 5, 6, 7 Spouſe, is like the ſmell of *Lebanon*, where pleaſant and odoriferous trees, herbs and ſpices grew in abundance;

Cant. 4. 10 No ſpices (not the beſt nor ſweeteſt of all Created things) yielded ſo pleaſant a ſavour to Chriſt as the graces, and actings of thoſe graces, of his Siſter and Spouſe did.

Chriſtians, you ſee your bleſſed ſtate,

Gal. 2. 20 Rom. 1. 5 you are like Chriſt, and lov'd of him, it may be you are neither like men of the world, nor lov'd of them, you may

Jo. 15. 19 be never the worſe for this, nay, it may be the more happier, for differing ſo much from them, and being hated or ſlighted of them. Our conformity to the world Chriſt never commends, but on the contrary (in Scripture) often

Eph. 5. 11 Rom. 12. 2 diſcommends and bids us beware of it; 'Tis conformity to himſelf that Chriſt

Mat. 20. 25, 26 2 Cor. 6. 14 invites unto and expects, and as Chriſt would have it ſo, Saints deſire it may be ſo; They care not who diſapproves of them and theirs, ſo Chriſt approves,

1 Cor. 4. 3 *Humanum diem vocat humanum judicium.* who blames them, ſo Chriſt commends them, who ſlights them, ſo Chriſt honours them; They (it may be) cannot ſay when they ſee rich-men, that they are like them, rich as they are rich;

or

or if they ſee men advanced to worldly honours, that they enjoy ſuch honours and dignities, or if they ſee people beautifull or gorgeouſly apparel'd, they cannot (it may be) ſay they have ſo faire a face or rich cloaths, &c. Saints think they are rich enough, honourable enough, that they are very faire and gallant, if like Jeſus Chriſt. In reſpect of many worldly injoyments that the ſons of men poſſeſſed, 'tis probable the ſons of *Zion* could not ſay they were like them, yet this was their comfort, that they had the witneſſe of the ſpirit, Rom. 8. that they could ſay they were like God, 16 they were holy ſouls, like the holy God; union with God brought forth likenes to God; a bleſſed God dwelling in 1 John 4. 15, 16 them makes them bleſſed ſouls; Exceeding bleſſed and ever happy are they, that from in-dwellings of Father Son and Spirit in them, can ſay God is holy, Chriſt is holy, the Spirit holy, and we as Saints delight to be holy, and ſo to be like Father, Son and Spirit: The Apoſtle ſpeaks largely in his own and Saints commendation in uttering a few words, ſaying, *As he is, ſo are we in this*

*Deus charitas eſt, quid pretioſius? Et qui manet in charitate, in Deo manet, quid ſecurius? Et Deus in eo, quid jucundius? Hæc gloria chriſtianorum magna eſt.*

*world:* He had ſpoken much of God,
1 Joh 4. 16 and of the Son of God, and of Gods dwelling in Saints, and of Saints being
1 Joh. 4.7 born of God, and knowing God, and having laboured with his Divine and Heavenly Rhetorick, he endeavoured to give God the honour due unto him, and he would not let ſlip an opportunity of magnifying the grace of God in
1 Joh. 3.1 1 Joh. 5.12 Saints, and how much they were dignified by enjoying God, and as to extol their greatneſſe and goodneſſe in the world, ſo to chear up themſelves, that had received ſuch kindneſs of God, and that they might with boldneſſe ſtand up pleading their own dignity
1 Pet. 4.14 and bleſſedneſs, againſt all the reproaches, diſgraces and ſcorns of the world, he holds out God, and then himſelf and Saints: *As he is, ſo are we in this world.*

We ſhall look upon the Text as it hath relation mainly to God, as making out himſelf to us in Jeſus Chriſt, and to Saints through grace enjoying God within, and by that enjoyment ſtriving to be like God in holineſſe, righteouſneſſe, mercy, love, patience, longſuffering, goodneſſe, gentleneſſe, &c. And although 'tis impoſſible for Chriſtians

*Loquitur hic de conformitate, in puritate & innocentia vitæ. Hem.*

1 Pet. 1. 15 2 Cor. 5. 21. Luk. 6. 36.

to

to be ſuch as God for purity and perfection, yet through the Spirits help may they imitate God, and for the manner of living holily, ſtrive to be conformable to the Lord, So that as God is a God of love, Chriſtians are Chriſtians of love: that love that is in a Chriſtian to God, it is but a ſon, it is but a fruit of the love that is in God to a Chriſtian, 'tis but the ſpringing forth of ſomewhat of God himſelf planted within in the ſoul, 'tis but a ſtream running back to that Sea from whence it came, returning God his due; like for like; love for love; a Saint knows love deſerves love; Gods love is love; In this way of love he acts freely, and ſo is like God, it is as ordinary for a Chriſtian to love, as to live; for what maintains his being as a Saint, produceth love to the ornament of his being. As it rejoyceth in having the life of a Saint, ſo it is pleaſed in doing the work of a Saint, laying out it ſelf in what is pleaſing to the Lord; God cannot but act what is good, and what tends to his own glory; take a Saint as having God living in it, and from that living of God in it acting, it doth what is good,

*Hæc conformitas noſtri cum Deo in imitatione & conatu, & omni puritate & perfectione poſita eſt.*

Rom. 8. 29

Eccleſ. 1. 7

1 Jo. 4. 19

1 Pet. 5. 2

Gal. 2. 20

Act. 4. 20

Pſal. 40. 8

Joh. 7. 18

1 Joh. 3. 18, 19.

and alſo tends to the glory of God; It knows 'tis not loſt labour to be doing for God, and that it is not in vaine. There is infinite good in God, and there is ſome good in a Saint; Infinitneſſe in God enables God for infinite worke, God is able to do like himſelf, beyond what a ſoul can think or conceive; A ſoul that enjoyes ſomewhat that this all-good-God gives out in his love through Chriſt, is in his actings according to what he receives, and as that receiving ſprings and ſprouts out; A ſpark of fire will do what a ſpark can do, and a drop of water what a drop may: indeed it cannot do ſo much as the Sea, or Element of fire can do; 'Tis a Chriſtians joy that of Chriſts heavenly fulneſſe it receives ſome grace, Chriſt hath what he hath without meaſure, a Chriſtian in meaſure; a Chriſtian is glad that it finds Chriſt ſaying, *As is the heavenly ſuch are they that are heavenly*, , and that by the ſpirits work 'tis faſhioned to be like Chriſt now 'tis in the world, and ſo chang'd into the ſame Image from glory to glory. And though it live in a wicked world amongſt wicked men, yet it is not like them, but it is like him that

1 Cor. 15. 58

1 Cor. 15. 10

*Omnia gratiæ divinæ tribuit.*

Joh. 3. 34

1 Cor. 15. 48

2 Cor. 3. 18

that is heavenly, it is not conformable to thoſe it lives withall without in the body, but to him that lives within, in his ſoul; Dearly beloved, what are you? what can you now ſay for your ſelves? can you ſay you are like Chriſt? have you a life like Chriſt? have you a converſation like Chriſt? are you cloath'd like Chriſt? have you put on (as the Elect of God (holy and beloved) bowels of mercies, kindneſſe, humbleneſſe of mind, meekneſſe, long ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do yee: The actions of Chriſt ſhould be inſtructions of chriſtians, yet conſider rightly of Chriſts actions, ſome were miraculous, as faſting forty daies, raiſing the dead, &c. theſe are not to be immitated, becauſe they cannot, yet theſe may help to ſtrengthen our faith, and confirme us concerning the truth of the Doctrine of Chriſt. Some are peculiar actions belonging to his office, as to redeem, or

Col. 3. 12

*Chriſtus non tantum nobis eſt donum, verum etiam exemplum.*

*Miraculoſæ actiones Chriſti, mentem noſtram de veritate doctrinæ ipſius confirmabunt. Peculiares actiones, quæ ſunt ipſius officii propriæ, hæ ut expiatoriæ peccati noſtri fuerunt: ita ſalutis fiduciam in nobis alent & confirmabunt.*

make interceſſion, &c. theſe alſo are proper to Chriſt onely. Some are morall, theſe laſt are onely imitable; you may take all thus, ſome actions there are of Chriſt which he did as God, ſome as Mediator, ſome as man. The laſt are binding to us to follow: every action of Chriſts is for our inſtruction ſome way or other, and carefull ought we to be to make uſe of it as we ſhould, that ſo none of Chriſts doings do not paſſe by us un-obſerv'd and taken notice of, but that we rightly ponder them, that what is to be admired and wondred at, we may admire and wonder, what invites to praiſe, let them have it, and what is to be imitated, let them be ſet before us, and ſtrive to imitate, and though we cannot act to perfection, yet let us act with affection, and though we cannot do as we ſhould, yet let us deſire to do it, and though the bodies pace be ſlow, yet may your ſouls be nimble; *Paul* though he could not take hold on, yet did he reach out to thoſe things that were before; And be ſure to ſend love to Chriſt, and let that tell him that all of ſoul and body is following after. And that whatſoever your doings are,

*Morales actiones, quibus legi morali ſatisfecit, hæ noſtram vitam & mores ad dilectionem Dei & proximi excitabunt.*

*Omnis Chriſti actio, noſtra eſt inſtructio, ſed diverſimode, &c.*

are, yet your desires are right, for they are to please him, and glad would you be to be comprehended in that saying of the Apostle; *As he is, so are we in this world:* Blame none for desiring this, to be like Christ; He that is like Christ, is very excellent, and the more this likeness is perfected, the nearer is the soul to glory. 'Tis an excellent discovery of a vertuous soul, to see it continue good, let the times, places, and people be never so bad: and so doubtless it manifests a heavenly excellency within, when a soul that lives in this wicked & ungodly world, appears in life and conversation heavenly, & shines out in a dark world though not with so clear a light, as Christ, yet is his light & shining out like Christ; A handsome imitation from some, is as pleasing as great action from others; Lord! thou art not strict to mark what is done amisse, look not on our actings which are imperfect, but Lord consider what our desires are, how we desire to conform to thee, and help Lord with thy spirit; As thou art a loving God, let us be loving christians, as thou art a glorious Husband, let us be a glorious

Spouse,

Spouſe, as thou art a ſoul-pittying-Saviour, let us be ſoul-obedient Saints; As thou art a fountaine, a Sea, let us be ſtreams, at leaſt drops, and though we are not of ſuch worth as thou O Chriſt, yet let us be true coine, and as pounds and pence may have one ſtamp, and the leaſt though not of ſo great a value as the beſt, yet of ſome value; Mark us ſweet Jeſus for thine, though the mark be never ſo ſmall, that ſo what the *Phariſees* meſſengers anſwered thee concerning the Image and ſuperſcription upon the Tribute-money, ſaying, *it is Cæſars*, ſo Lord let the Image and ſtamp upon our ſouls be Chriſts. That ſo our life, our love, our actions may be ſuch as Chriſts, Chriſt and us may have one way, one will, one affection, one mind, our bent and purpoſes the ſame with Jeſus Chriſt: Now the work goes on, now is the mirth, now thriving, when all agree in one, when all the Souldiers do like the Captaine, all the ſervants like the maſter, all the followers like the leader, all the members as the head directs, and that there are no diviſions; commands anſwere with obedience, examples ſutable to the pattern,

*Quantum unuſquiſq; eſt in oculis Dei, tantum eſt, &c.*

tern, learners like the teacher, Saints like the Saviour, *As he is, ſo are we, &c.*

*Obſ:* True Saints are ſuch that are very like Jeſus Chriſt. *Doct.*

There is ſome ſpeciall ſingular thing in Saints that is not in men of the world, there is a ſingular vertue in a Jewell that is not in another ſtone, which makes it eſteemed, there is a peculiar choice excelling in Saints that makes them ſo extold, there is ſomewhat in them that others have not ſeen, nor known, which is manifeſt to them by the ſpirit, they are begotten of God, and ſo come to be like Chriſt as children of one father are like one another: A holy Chriſt the Son of God, and holy Saints children of God, all of one; for which cauſe Chriſt is not aſhamed to call Saints brethren, and from this brotherhood it is that Chriſt and chriſtians are good friends, that there is ſo much union, peace and affinity, that they can ſpeak together, confer together, dwell together, feed together, lodge together, and live together, the God of Chriſt, the God of Saints, the Father of Chriſt, the Father of

1 Cor. 2. 10

Heb. 2. 11

of Saints, 'tis the words of Christ, the soul-delighting words of the Elder brother to the Younger, sent by *Mary* as a message of comfort to the Disciples, *Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.* Here's a cordial, the Disciples were troubled at their Masters being crucified, and 'tis likely were very much grieved, Christ forgets them not, but sends them news of his Resurrection and of his Ascending into glory, and that they should ascend likewise, for his Father would not entertain him alone, but them also; The inheritance of glory belongs to Saints as well as Christ, all Gods children shall partake in this kingdom, *The spirit it self beareth witnesse with our spirit, that we are the children of God,* And if children then heirs, heirs of God, and joynt-heirs with Christ. Christ had bled freely for them, and his message is sweet to them, willing his should know what glory is provided for them, and therefore tels them they should be like him, *their vile bodies made like his glorious body, and sit with him in his Throne,* those that are like him in grace, shall be like him in glory, they that

*Ad perturbatos Discipulos accurre.* Io. 20.17

Rom. 8. 17

*Donorum patris cælestis sunt participes.*

1 Joh. 3. 2
Phil. 3.21
Rev. 3.21

that are partakers with him in bearing the croſſe, ſhall be partakers with him in wearing the crown. Chriſt is faſhioning his daily for himſelf, and when he hath brought his work to that perfection here, that they come unto the meaſure of the ſtature of the fulneſſe of Chriſt and to perfect man, he will remove them to glory; for the church is heavens nurſery, and as Chriſt ſees fit he draws out thoſe precious plants that are like himſelf, and ſets them with himſelf; Small pieces of gold are look'd to and kept ſafe; if like Chriſt you are well enough ſouls, 'tis no matter who you are unlike; if faſhioned like Chriſt, it matters not how different you are from all others, you are as you ſhould be if like Chriſt. Eph. 4. 13

*Reaſ.* The choice work of Chriſt is about ſouls, and here (as his skill is required ſo) hee ſhews it, in bringing forth ſo beautifull a piece and rare that was formerly deformed and vile, in making a brat of Satans a Saint, that which was like hell, to be like heaven; that which was moſt ugly, to be like himſelf that is the holy of holies.

Saints are very like Chriſt, becauſe what-

whatsoever is found in a Saint as a Saint, it is really one with Christ, some thing flowing out from Christ; In Saints there is *plenitudo vasis* the fullnes of a vessell; but in Christ is *plenitudo fontis*, a fountain-fullnesse. The Schoolmen say that Christ is as the fire, Christians as things lighted at that fire; the fullnes of the fire is such that light a thousand torches at it, it is not diminished. Fire is not diminished by what is lighted at it, but by the abatement or diminution of the fuel, now Grace in Christ cannot be diminished, 'tis not subject to any decay; 'tis as he himself is, the same to day and for ever. Christ could not be perfect if subject to change; I conceive without offence I may say, that as a thing lighted at a fire is like the fire that lighted it, so Saints receiving grace from Christ are like Christ from whom they receive that grace; as children are like their Parents, so Saints like this everlasting Father, who is their father.

*Ut ignis, & ignita.*

Joh. 1. 16

Isa. 9. 6

*Reas.* Christ lives with them, in them, and in this he delights, and all is of likenesse. Like is pleased with like, so is Christ, Saints are like him, and he rejoyceth

joyceth to be with them. Affections meeting with a right object drawe all after; If the affections be won the whole man is obtain'd ſo tis with Chriſt; where his love is pitched all his excellences will faſten. If Chriſt meet with one in whom his ſoul takes pleaſure, that ſoul cannot doe amiſſe. How kind are men where pleaſed, and what pleaſeth but ſomewhat is ſutable? Somewhat in *David* that lik'd *Jonathan*, cauſ'd him to cloſe with that ſoul-friendſhip, and to continue to the hazarding of his own life, *Davids* friend. Men love to live where they like, and with whom, ſo doth Chriſt. & that is in Saints; they are the perſons he likes, and in them are the places he deſires to make his places of reſidence. Let a man find a place that hee likes, its of force enough to bring him to live there. You need no other argument to draw him thither; the mind is of force ſufficient to make him effect what he effects, let the place be in the way to heaven or hel; The mind hath a great hand in the ſalvation or damnation of men; God make our mindes ſpiritnal that ſo we may love what is ſpiritual. *A gracious* Chriſt

1 Sam. 18. 1

Rom. 8 6

Christ loves gracious ſoules; here is nothing more like him, nor nothing more delightfull to him; his heart is raviſhed with them, exceedingly taken with them, ſo that nothing ſatisfies him but being in them, and by being in them, appears the unity; and by the unity the amity, and by the amity is manifeſted likeneſſe. *Paul* agreed with Saints he being made like them; wonder not then at Chriſts friendlines with Saints; 'tis but the ſociety of the Bride-groom with the bride, of the head with the members of a man with himſelf. As Chriſts love hath its perfect work on beleeving ſoules, ſo he that is the perfect worker hath his dwelling there: happy hoſte that hath ſuch a gueſt, bleſſed ſpouſe that hath ſnch a Husbaud bleſſed ſoul that hath ſuch a friend, happy body that hath ſuch a head. The Lord faſhion us like Chriſt, and we doubt not of enioying him.

*Reaſ.* The thing begotten is like that which begat, now Saints as Saints are begotten of Chriſt, and having Chriſt for their father they are children like him, time for time, as the firſt *Adam* begat a ſon in his own likeneſſe, ſo the

1 Pet. 1. 23
Jam. 1. 18
*Simile generat ſibi ſimile.*

the ſecond: Nature makes us like the Rom. 5.19
firſt *Adam*, grace like the ſecond, theres
a Certaine likenes betwixt the birth of
nature, and the birth of grace. Much
of the birth of Saints as Children of
Chriſt, may be held out (as in an em-
blem) by the naturall birth God ſhew-
ed much mercy to let thee bee a man
ſuch an excellent Creature, That God
that hath ſet thee ſo high, that made Pſal. 8. 6
thee to have dominion over the ſheep
& oxen, the beaſts of the field, the foul
of the aire and the fiſh of the Sea, might
have made thee the loweſt, the contem-
ptibleſt of all theſe, this is not all the
mercy yet, heares more, in that thou
haſt thy lot in heaven amongſt Saints in
the good land, where the goſpell ſhines
and wherein God in mercy dwels. It is
a poor buſineſſe for all this to brag of
theſe things, unleſſe thou art born a-
again of the ſpirit, for it is the new birth
that makes thee inheritour of the glo-
rious things of Chriſt. Once born is not
enough, *Judas* had that but not the ſe-
cond, the execellent name of Chriſtians
of right is by the ſecond birth. Thou
maieſt by thy firſt birth be a play-fel-
low with Saints, as children meanly

descended may be with the children of Nobles, yet not Noble nor share in the inheritance or titles of honour: The
Math. 25. five foolish Virgins were companions a while with the wise, but at length separated, so may carnall men, men once borne with Saints, men twice borne; but God wil find them out when he separates the precious from the vile, when he makes up his jewels: and gathers the wheat into his barne, then it
*Quid tibi prodest vocari quod non es.* will little advantage a soul that it hath had a good name when 'tis found with a bad soul, that it hath eat and drunke with the Saints, when it shall enjoy no inheritance with them, but be shut out
Mat. 22. 13. into outer darkneſſe. It may be thou maiest leave somewhat behinde thee,
*Quid tibi prodest ista memoria, si ubi es, torquris, et ubi non es, laudaris?* that Carnall men may commend thee for, what comfort is this if you should be in the lake that burneth with fire and brimstone, in a word, the first birth let it be never so perfect sets us but in a miserable world, higher it cannot advance. Neither King nor Noble happy
Cor. 15. 21. 22. by natures birth; tis the second birth gives perfection.

By this souls are very holy, what Conceptions are in soules by Christ, they

they are very like Christ himself, holy, spirituall, heavenly. The seed of man may corrupt: but not the seed of God, where he casts his grace there will be growth and fruit sutable; wheat brings forth wheat; and barly brings forth barly; every seed a body like it self; so doth Christ. There are no more holy, heavenly, spirituall children then they that have the Father of Heaven theirs, An everlasting father begets everlasting children a holy father holy children, Saints. 2. By this they are blessed, they that are begotten of blessed Christ, are blesse soules, a happy man may have children, and yet they may not be happy, a good man may have bad children, but tis not so with Christ, all Christs children are Good, all his offspring according to the spirit happy. If he beget *Paul*, he shall have occasion enough to magnifie his birth: laying aside the first birth, he bosts not of that: it is the second rejoyeth his heart: al blessed priviledges came by the second, the first compared with the second are but as dung and drosse. 3. By this they are precious, a precious Christ begetting causeth precious soules begotten. The Kings

*Spiritus Jesus, spiritus bonus, spiritus sanctus, spiritus rectus, spiritus dulcis &c.*

Pſ. 45.13 daughter is glorious, all glorious, every limbe glorious, within and without glorious, as of Chriſt without ſpot or wrinckle, or any thing like it, holy, unblamable, and unreproveable: the heart pure, upright, ſanctified throughout, the hands cleane, the life faultleſſe, without defilement, walking in all gods waies blameleſs.

Eph. 5. 27
Col. 1. 22
*Quatenus conſideratur in Chriſto, non ſolum ſine macula eſt, ſed infinito decoro exornata, &c.*

Theſe expreſſions as they have relation to Chriſtians, are to be underſtood of the righteouſnes of Chriſtians, as they are conſidered under the Covenant of grace and of the Goſpel, not of legal perfection but of an Evangelical innocencie and uprightneſſe, not as they are in themſelves, but as in Chriſt the precious.

Chriſt is full of Love, peace, goodnes; ſo are Saints his children, children endewed with love, peace, goodneſs. Water taken out of a fountain, relliſheth like that in the fountain, fruit is ſutable to the tree? 'Tis ſo with Saints, they are ſtreames of a good fountain, they are fruit of a precious tree. Fruit of life, growing on the tree of life, living ſtreames begun, and nouriſhed by a living fountain. A loving Chriſt brings forth

forth loving children, Chriſt the Prince of peace, ſons and daughters of peace; Chriſt that is all good conceives to his goodneſs.

6. They that are born of Chriſt affect what is good, what is heavenly. The birth of Creatures is maintain'd with ſuch food as he that begat it is, A mans birth with mans food, drought will ſtarve it. Earthly things nouriſheth not a heavenly birth, the world is a ſtep-mother that will ſtarve it, they are the breſts of Chriſts Conſolations (that as it deſires) muſt nouriſh it; 'Tis bread of life, and water of life, and food of life that it muſt have; Wiſdoms food & feaſts, feed and banquet wiſdomes children. Every Morſel, Saints eat that nouriſheth them, muſt have ſomewhat of Chriſt, he is living food for living ſouls. I am (ſaith Chriſt) that bread of life: *He that eateth my fleſh, and drinketh my bloud, dwelleth in me, and I in him*; He that eateth and drinketh him ſhall live for ever. Souls, conſider what food you feed on; Creatures nature appears much in the nouriſhing: they deſire, and eat; A beaſt is pleaſed, if it may have beaſts food; A man if mans food, ſo hear. John 6.

The first Adams children are contented with the worlds food, give them worldly things they are pleased, if the world will give them plenty from her Cupboard, they look not after any other; But the second Adams children are not thus pleased, they must have somewhat from heaven, they will blesse God for loaves, but they will not be quiet with them, if they have not somewhat else, they have souls also to care for, these must be satisfied, or all is not well with them; Hungry souls are restless, Christ shall not be unsought unto till they are fild. I need not bid you examine your selves, what diet pleaseth you, you are pleased as you are; If worldly, with worldly things; if heavenly, with heavenly things. I could tell what preaching would please you all, but I forbear; I am sure, no preaching pleaseth Saints but the preaching of Christ, God in mercy give all you that have been born but once, one birth more, a second birth; then will you long for the food that nourisheth you to everlasting life.

*Reas.* True Saints are very like Christ, for Christ is known by them, the virtues, graces, sweetnes, wholesomnes, &c. that

that is in Saints, and which they hold out in their converſation, ſets out in ſome ſort Chriſt. A gracious man hath much of Chriſt; whatſoever truly names him gracious, is Chriſt. Books bear their names from what is in them; And houſes and lands (uſually) from thoſe that poſſeſſe them. We may gueſſe what the fountain is by taſting of the ſtream, what the book is by the title. If ſuch and ſo much of the delicateneſs of Chriſt be in earthen veſſels, what is in glory it ſelf? if poor man be of ſo much worth that hath but one ſmal drop of this Ocean in him, what is the Sea it ſelf worth? A man may conceive a Rocke of Pearle to be of a great value, when a ſmal duſt is ſo much worth. True Saints though they have but little of Chriſt, yet may it lead you to this, that if Chriſt in a creature be ſo eminent, and his graces make them lovely, doubtleſs, he as in himſelf is exceeding eminent and lovely. Saints at moſt are but as it were the picture, or image, now if the Image be admired, much more the perſon that is repreſented. An Image may be like the ſubſtance, ſo a Saint like Chriſt. Chriſt is known other

waies, yet in ſome meaſure this way, by Saints.

*Uſe:* Chriſtians, you deſire now to know who are truly godly, 'tis an age of deceit, all is not gold that gliſters, there are falſe wares, falſe men, and there are falſe chriſtians, there are ſome that have a name, they live but are dead, there are many deceivers in the world, the world is full of ſoul-cheats, hardly any place free. The time is fully come, Chriſt propheſied of, there ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhall ſhew great ſigns and wonders: in ſo much that (if it were poſſible) they ſhall deceive the very Elect. Behold, I have told you before. Wherefore if they ſhall ſay unto you, *Behold, he is in the deſert, go not forth: Behold, he is in the ſecret-chambers, believe it not*; Such Impoſtours are deceitfull, and ſhall deceive many, beware you. They ſhall uſe the name of Chriſt, as their colour or pretence, and ſuch are likely (unleſſe there be great heed taken) to deceive; Sea-men are ſpoiled by Pyrats, that hang out their own colours, that harlot was winning that pretended honeſty; Souls, know Gods Merchants are vending as good

2 Ep. Ioh. 6.

*Multi ſunt in mundo impoſtores.*

Matth. 24. 24. 25. 26.

Matth. 24. 5.

Prov. 7. 14

Mer-

Merchandize now as ever the world had held out, and the devils as bad, he will keep market where God doth, he hath his cheats to vend, where God hath his truths. It is too hard a labour for me to find all the deceits that are abroad, what lies in the heart of one man is not known; the bottom cannot be ſearch'd, every heart hath its deceits, and they are many, the world is full, the devil hath many large ſhops and many wares. I ſhall give you the Evangeliſts counſel: *Look to your ſelves*, were you going to a fair, and one ſhould ſay to you, look to your purſes, there are many cut-purſes and cheats, how cautious would you be; Take heed of your ſouls Chriſtians, 'tis for them Satan goes about, he hath what he aimes at if he gets them, and he never hath his aime till he hath them; But it is men, not things, that I have in hand, you ſay you cannot tell who to truſt, and I ſay ſo too. Chriſt can diſcover all, the Lord haſten this work, he can find out the man without the wedding Garment though the Gueſts perceive him not, he can ſhew you which are the fooliſh Virgins, which the wiſe, though they lie together

Ierem. 17. 9.

2 Ep. Ioh. 8.

Matth. 22. 11.

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Matth. 22. 11.

gether for a whiles undiſcerned. 'Tis
Pſal. 5. 21. uſual with men to think God ſuch as themſelves; no wonder then that they take them for Saints that are like themſelves. Too too many go hand in hand to deſtruction. Your Carnal worldly men they take none to be godly but themſelves, and ſuch as they are that are good Husbands, and correſpond with the world, doing (as they ſay) no man wrong, paying every man his own, no Saints to them but theſe: ſo people that are got into ſuch a form of worſhip, they look upon none in Zion, but they that do as they do, all others are in *Babylon*. Many will not pray nor performe any duty of Religion with thoſe that are not of their opinion; Oh ſtrange! If this be not to have the grace of our Lord Jeſus Chriſt with reſpect of perſons, what is? Could the Apoſtle eſteem highly of thoſe that were gracious, and ſhal not we, whether they were by nation, *Jews* or *Gentiles*, whether circumciſed, or not circumciſed: if holy Souls pray, you may diſcern where Chriſt dwels, (they are true ſoules) love ſuch, Chriſt is holy, they that have him are holy, Chriſt is truth, they have truth tha

have

have him, Christ is mercifull, so are they that are Christs; Trust not to my words, you may be deceiv'd, and so may I; yet I shall give you some hint of Saints that are so like Christ.

1. There are some that are very useful souls, these are like Christ; you know how useful Christ is.

1. The prayers of Christ are usefull, so are the prayers of Saints: Christ was much in prayer for the Churches good, so are Saints. Jerusalem is preferred above their chiefe joy, *Nehemiah*, *Daniell*, *Ezekiell*, *David*, were praying soules, they were alwaies mindfull of the church, and so were others that were gratious. Saints are very like Christ in this, he prayed for his very enemies, so do they; he prayed for the Lords strength to strengthen his church, so do they; he prayed his church might be kept from the evil of the world, Saints have this among their petitions. Psal. 127. 6. Ioh. 17. 15.

2. The company of Christ is useful. How usefull was Christ when in the flesh to many distressed souls? what place came he unto that he did not do some good in? how blessed are they that have his presence now, to cheere them, heale them,

them, helpe them according to their ſeverall needs; are not Saints thus to their power? do they not exerciſe the gift given them for others good? 'Tis a bleſſed condition, (I aſſure you a Saint that knows beſt how to judge thinks it ſo) to live in ſuch places where it may have the company of thoſe that are truly godly.

3. Chriſt is ſo uſeful that he holds out all he hath to Saints, what he poſſeſſeth in grace or glory 'tis preſented to ſouls, all is ready to do them good. Heres liberality, 'tis ſo with thoſe that are Chriſts, they think nothing too dear to be ſpent for their brethrens good, a
Act. 3. 32, free Chriſt, and free Saints, ready to ſell
34. and part withall, to help the neceſſities of fellow-members. The hand will not keepe money in it when the foot or other parts need it; the foot will not ſit ſtill when the body requires 'its help. There is a naturall helping amongſt members, ſo amongſt Saints. There are few like Chriſt in this, indeed few that are like him all; They are more like the devill then Chriſt, they put out all they have to do miſchiefe, body, Eſtate, all goes if they thinke they may diſ-

pleaſure

pleaſure Saints; let them buy hell, they may have time enough to complain of their bargain; They that are ſo unlike Chriſt and Saints here, ſhall have ſutable company, but it ſhall be neither Chriſt nor any of his holy ones. The Lord grant you grace that in this you may imitate Chriſt and be like him, in uſing what you have ſo for him & his, that you may give up an account of your ſtewardſhip with joy and not with griefe.

2. Some are very pittiful ſouls, they are pittifull from a Principle of grace, theſe are like Chriſt. If they ſee a poor creature in an ignorant ſottiſh ſtate, how do they bemoan him, take all opportunities poſſible to bring him to the knowledge of the truth? A merciful man ſtrives to be Neighbour to him that is in need, and who more then the ignorant? *Paul* was very pittiful affected this way, ſo are they that are like Chriſt, compaſſionate to their bodily needs; they ſtrive to be merciful as their heavenly father is merciful. They are excellent for ſhewing pitty that are Chriſts.

*Miſericordia eſt vicina miſeriæ.* Sen. l. 2. de Clem.

2. They commiſerate the wilful, and ſtrive

ſtrive to bring them to obedience, they have learned Chriſts language, crying out, why wil you die O obſtinate ſouls? why will you croſſe Chriſt and at length bring an eternall curſe upon your ſelves? they have ſuch Yearning bowells after them, that it many times drawes teares from them. They may be ill dealt withal, and have many a mock and jeere and ſuffering for their good will, yet this beates them not off, it makes them not deſiſt, but hold out, with Chriſt ſeeking their Good that cannot endure them; You may ſee how Chriſt was, ſerved yet what he did; I ſtretched out my hands all the day, to a rebellious people: a people that provoketh me to anger continually to my very face: Tis ſo with many Saints, do not many preach the word to ſuch that are deadly adverſaries to them, that abuſeth them to the very face, nay, in the very time they are perſwading them, & the more a Saints ſpirit in pitty is for their good, the more are their ſpirits in rage againſt Saints to their hurt.

Pſal. 35. 14.

Iſa. 65. 23.

2 Cor. 12. 15.

Act. 7. 57.

*Summa mundi ingratitudo.*

3. They have yearnings of ſoule after ſuch that deviate from truth that goe aſtray in the wildernes of ſin, ſtriving to reclaime them, and to bring them into

into the way of the Lord, to walke towards holynes, *Paul* was employ'd in such a busines as this at *Athens* amonst a people that were wandering after an unknowne God, that went they knew not whither, that worshipped they knew not what. As a man lookes after a wandering beast to bring it home, so doth Christ a wandering soul; and this is part of the employment of such that can say, *As he is, so are we in this world.* Christ is highly displeased with such that should looke after scattered soules, and are negligent, they walke contrary to him; but such please him that are painfull in preserving those are his, that undertake any employment for the recovery of soules from error to truth, from out of the Devils common to Christs fold. They are deare friends to Christ, that to their utmost are helpfull to the purchased possession of Christ: you that are good servants to Christ, you shall find him a good Master to you: be like him in action, and he will make you like himselfe in the reward, he that works in his vineyard shall have faire wages. Blessed are you that now serve not your selves but the Lord Jesus Christ; this busines will make Christ

Act. 17. 23

Luk. 15. 4.

Ezech. 34. 6, 7, 8, 9.

honour

honour you; your ſtriving to reclaime ſuch that wander from the commande-
Dan. 12. 3. ments of the Lord: They that be wiſe ſhall ſhine as the brightneſſe of the firmament: and they that turne many to righteouſneſſe, as the ſtarres for ever and ever. God will honour them that
Jam. 5. 20. ſtrive to ſave others. How like Chriſt are they that ſtrive to convert a ſinner from the error of his way, and to ſave a ſoul from death? Is not ſuch work Chriſts worke? do not they follow him that works thus? When Chriſt works in us for making us like him, we will worke abroad to bring ſoules unto him.

3. They loath ſinne, they that are like Chriſt, they deteſt and abominate what Chriſt deteſts. Sin is a devil (and who can abid him unleſſe wretches that are like him.) Sin will eat up a ſoul; can any unleſſe a mad-man love that which will utterly undoe him? Sinne brings plagues upon a mans ſelfe and all he hath, entertain not a gueſt that hath ſuch ill attendants, thou canſt not embrace ſin but thou muſt wound Chriſt: wilt thou ſhew ſo much hard-heartednes as to wound him that hath ſuffered ſo
Iſa. 52. 14. much already, yea ſuch ſufferings, as never any ſuffered beſides him, beſides you

cannot

ſinne againſt Chriſt but you muſt hurt your ſelves, yea your beſt part, your ſouls, but to caſt ſuch weeds aſide and to ſpeak of men and practiſes fiting the place and time, and that is Saints & their behaviour in this particular towards ſin, they abhorre ſin upon the ſame reaſons and grounds that Jeſus Chriſt abhorres it, 'tis indeed Chriſt in them that makes them diſlike it if their diſlike be ſuch as it ſhould be, there are ſoules that may have ſome diſlike of ſin, yet they may not with a Saints ſpirit loath it. Pro. 8. 36.

1. Some there are that ſtand aloofe from ſin when it allures, becauſe ſhould they yeeld, it may cauſe ſome diſgrace to them, it may make ſome caſt them off that now they have favour withall, and whoſe favour it may be is more beneficial for preſent then their ſin can be, they are ſollicited unto. Theſe deſerve no thankes from God, for love to God makes them not diſlike ſin, 'tis the upholding of ſome reputation and credit amongſt men that for preſent reſtrains them. They ſay not, I have receiv'd mercy from Chriſt, how can I ſin againſt him that hath been ſo good to me? but I have a reaſon of mine own, ſaith the

carnal ſoule, and therefore I may doe this or that, not but that he loves the ſin, but it ſtands not with his end for preſent to meddle with it.

2. Some are kept off from ſin as the dog from the bone with the cudgel, the feare of the Law deters them, faine they would be doing but then they feare ſuffering, they thinke it might be beneficiall to ſteale, but they like not hanging, the money might help them but the halter would hurt them; Chriſt is not beholding to theſe nor to any ſuch, for love to him prevailes not with them; theſe are kept from evil as *Herod* at firſt from killing *John* for feare of the people, & as the Chief Prieſts & Scribes from killing Jeſus, or the Captain and Officers from offering violence to the Apoſtles. That many are not more vile wee may thanke their feare of the Law, not their love nor likeneſſe to Chriſt.

Mat. 14.5.
Luk. 22.2.
Act. 5.26.

3. Some are kept from ſome ſins for fear of hell; Hell is not ſeen, and therefore not much feard, men think ſtrangly of hell, take heed you never know it, this place of Torments is not much conſidered of now, or if it be, men think they

they are far enough from it and may eſcape. If love to Chriſt keepe not from ſin, fear of hell will not; 'tis the mercies of Chriſt that *Paul* preſents as a bait to allure to holineſſe, and drawe men off from the world, mercies are very invitive, eſpecially the mercies of Chriſt that are ſuch ſweet & precious mercies, *mercies* that had never any like *them*, the world had never ſuch another in it for mercy as Chriſt. Mercies drawe Saints to abhorre evill, and as God ſhall call you to be Saints, you will do likewiſe. Sin is offence to Chriſt and goodneſſe is pleaſing to him. Saints (are acquainted with him and) know it and ſtrive it ſhould be ſo to them, Chriſt and inſide Chriſtians, have but one object of their love & but one of their hatred, viz: *good* and all good, and that they effect together; evill and all evill and that they reject a like, you may conceive of ſuch to be Saints that go ſo right with Chriſt.

Rom. 12. 1 -- *Significans cogitionem miſerecordiæ Dei debere nobis eſſe ſtimulum ad vitam Deo placentem tranſigendam.*

4. Saints indeed, (ſoules like Chriſt they are ſuch that aime at the glory of God) in all their undertakings, it was Chriſts meat and drinke to do the will of his father, ſo 'tis theirs that are Chriſts, if men will be pleaſ'd ſeeing

them in Gods buſineſſe they rejoyce but if they will not, they nevertheleſſe continue doing; There was a Gallant courage in Chriſt to glorify his Father, ſo is there in Saints, they will honour
Act. 5. 19. God if they die in the action, they if oppos'd durſt bidt heir oppoſers judge whether it be better to obey God or man, he acts right that bids his enemy be judge of his doings: if any ſpy faults, enemies will. Saints are for pleaſing God, thats their aime, they are company for ſuch whoſe journey is heaven-ward; Chriſt is gone before, they follow after. He goes faſteſt to heaven that goes on moſt ſpeedily in Gods worke, that, as it tends to Gods glory, ſo to the actors glory. A ſoul will ſoone be glorified it ſelfe, that glorifies God; they that are for God, ſhall be with God; heavenly work is recompens'd with good wayes; Chriſt did his work, is entred into his joy, doe yours and enter alſo, like doers ſhall have like pay.

5. Chriſt is for fellowſhip and communion with his people, (where two
Mat. 18. 20. or three are gathered together in his name, there he is, in the midſt of them)

ſo

ſo Saints the friends of Chriſt deſire fellowſhip with thoſe that are Chriſts: chriſtians, this *Leſſon* hath not been well learn'd of late, outward appearances like our ſelves, (tis feard) have drawne us many times more then Chriſt in Spirit dwelling in ſouls. That part of Arethmeticke diviſion hath beene in uſe too much, at leaſt Numeration too little, we ſhould be more like Chriſt were we more for ſociety, I meane with Saints. Davids Spirit was gratious and was much affected with ſuch company, if like Chriſt ſociable, but 'tis with Saints.

6. Chriſt delights to ſee men holy, embracing truth, in this Saints are like Chriſt. Saint *John* rejoyced greatly that he found the children of the Elect Lady walking in truth, ſo this exerciſe was pleaſing to *Paul*. We give thanks to God, and the Father of our Lord Jeſus Chriſt, praying alwayes for you, ſince we heard of your faith in Chriſt Jeſus, & of the love which ye have to all the Saints. As he rejoyced to ſee this amongſt the *Coloſſians*, for it pleaſed him to ſee others followers of the Lord, and embracing that truth which

Epiſt. Ioh. 2.4

Col. 1. 3,4

1 Theſ. 1. 6

1 Theſ. 1. 14. 2 Theſ. 1. 3. the churches of God embraced, to the exceeding growth of faith, and the abounding of charity each towards others; They that were holy amongſt the *Jews*, rejoyced at the *Gentiles* converſion. And at this day there is no greater joy to Saints then to hear of others turning to the truth, and living holily. That which makes carnal men diſpleaſ'd, which is newneſſe of life, pleaſeth thoſe that have receiveđ of the ſame life.

Ezech. 33 7. Jeſus Chriſt hates ſin in every one, yet no mans perſon, he pitties their perſons, *Why will you die O houſe of Iſrael?* He loath'd *Jeruſalems* ſin, yet he wept over the city as pittying the people, ſorrowing through foreſeeing of the miſery that was coming towards them, and did afterwards befal them; They that are like Chriſt are thus qualified, they hate ſin in all men, yet hate not the perſons of any, no, not of their deadly enemies, but with *Stephen* they can deſire eternal life, for thoſe, that will not let them enjoy a temporal life, a crown for their enemies, that hale them to the croſſe; There's much of the image of Chriſt in thoſe that to the ut-

utmoſt do good to the men, whoſe ſins they hate; And though they ſeek the death of their ſin, yet deſire life, the life of Chriſt for their ſouls. Chriſt ſhewed man moſt mercy, when he ſhewed ſinne none; he kill'd ſin, and quickn'd man; A man may be merciful to his neighbour, yet ſtrive to be a ſlaughter-man to his ſin: They muſt needs be like Chriſt, that from a gratious pitty are helpful to others, and omit no meanes to do them any kindneſſe, furthering the ſalvation of their ſouls, and good of their bodies, helping them in any thing, or way but what is ſinful; 'Tis the calling of Saints to do good, yea to all, you have none of a more free ſpirit then they, they go up and down on this imployment, 'tis the errand that Chriſt ſends them on; Like Maſter, like Servants, all good, and their actions like themſelves: The maſter cannot erre, the ſervants may, but they ſhall be ſet right again; Theſe are no cheats that do good to all, as much as poſſible they may, harm none, no not enemies; render to none evill for evil, but contrariwiſe bleſſing.

8. Saints are very much like Chriſt

in that they are couragious ſouls, couragious in what is good, not bad, ſome men have too much courage in an evil way, but to what is good they have no heart. 'Tis not ſo with the children of God, they die rather then yield to any baſeneſſe, ſhall ſuch a one as I flie? a gallant ſpeech of a noble ſoul, of one that believed God had given commandment to ſave him,; *Daniel* would not omit his duty, though he knew the Lions den was to be his puniſhment. God ſhould have his honour whatſoever he ſuffered; The three children feared not the wrath of the King, nor the fiery Furnace; God ſhould not be diſhonoured by them, they would die rather. Tyrants may kill Saints but not conquer them. Chriſt was ſlaine but not overcome, ſo it may be with thoſe are Chriſts; That's good mettal will endure the fire; a good Ship that holds ſound and firm in all ſtorms; good cloth that ſhrinks not in wetting; welgrounded colours that fade not; brave ſouls that nothing can daunt, diſcourage, or turn from the truth; one of theſe is better then a thouſand, that have great words, but when hardſhip comes

Neh. 6.11.
Pſa. 71.3.
*Salvum me facias ab inimicis meis.*

comes to be undergone prove low and weake; he's a friend that owns a man in need, and in a ſtrait; he's a Saint that from inward grace is made ſo couragious that nothing ſhall ſeparate him as from the love of Chriſt, ſo from the worke of Chriſt. The Mettall of a ſouldier is tried in the Battel, the ſpirit of a Chriſtian in times of oppoſition. 2 Tim. 1.7

9. Chriſt is all for drawing ſouls to himſelf; if he be lifted up from the earth he will draw men to him, he is not a ſcatterer, but a gatherer, I mean of ſouls. His buſineſſe is to ſeeke and to ſave, to find and preſerve, he woes, and willing he is to marry ſoules, that they might be his for ever, chriſtians in this are ſpirited like Chriſt, they endeavour to drive a trade for Chriſts gain, they are for their maſters profit, they love Chriſt, & find exceeding benefit by him, and they think others ſhould love him alſo. Pretious Chriſt is pretious to them, and faine would they have him ſo to others. They have an enlarg'd heart, and an open mouth crying to ſouls, oh! love the Lord all ye people, turne in hither ſouls, come, buy wine, and milke without money, and without Joh. 12.32

out price, we have found Excellent entertainment from Christ, come; he will shew you kindnesse; good soules will not conceale the bountifull mercy of the Lord, if they neglect to publish his goodnes, they wil say as the Lepers, we do not well to hold our peace; indeed they cannot but make mention of the name of the Lord. Christians are not tongue-tied in setting out Christs worth, they may be in speaking of themselves; sound and Gratious. Souls are sparing in speaking things tending to their own praise, but when occasion is offered to set out any thing for the honour of their Saviour, they want no words at least no will, to inlarge themselves on such a theame. You people that would not be deceiv'd in owning those that are right, that are afraid of a Devil appearing as an Angel of light, that faine would have a christian indeed your acquaintance, such souls are very likely to fit you, that are industrious in enlarging Christs dominions, and are joyful when soules come in apace to Christ, for true Saints would have all men sav'd and come to the knowledge of the truth.

2 Chro. 7. 9.

Christians, whatsoever I have said of this

this uſe. I muſt yet wiſh you to beware. Pickpockets will be amongſt honeſt men, cheaters amongſt juſt dealers, and if the ſons of men preſent themſelves before God Satan is ready to be amongſt them. Secondly There may *Uſe.* be an uſe of information given out; the Doctrine will affor'd it, and indeed the times conſider'd, it may be ſeaſonable and it manifeſteth the ground and riſe of perſecution againſt Saints; whereſoever there are godly ſoules be ſure there is ſome ſtir; there is ſome fire Iſ. 50. 15. a Kindling. He that departs from iniquity makes himſelf a pray, hee's the but at which all the ſhooting is, all the hooting is at him. We hear of *Pauls* perſecuting, but not of being perſecuted all the time he walked according to the courſe of the world: but Chriſt being reveal'd in him, wrath is revealed againſt him, hee being for Chriſt; enemies of Chriſt ſet againſt him in Act. 20 every place: The more like Chriſt any 23. is, and the more they own him and follow him, the more is the trouble that riſeth againſt them: the ſea-waves give the greateſt daſh againſt what oppoſeth

poſeth them. The wind roareth moſt amongſt thoſe trees that tis ſtifly oppoſed, all wicked people rage againſt ſuch that any may hinder them in their wickedneſſe. I dare challenge people in any city Country or village, that if they will ſpeak truth, that they that are moſt Godly amongſt them, are ſub-
2. Tim. 2. ject to moſt ſlanders, reproaches, and wrongs. I know wicked men have pretences for what they do againſt Saints:
Jo. 18. 30 So had the *Jews* againſt Chriſt. They tell *Pilate*, if he were not a malefactour, they would not have delivered him up unto him; *Chriſt* might have ſaid to them as *Themiſtocles* to the *Athenians*, are ye weary of receiving ſo many benefits by one man? *Paul* had many grevious faults laid to his charge, as turning the world upſide
Act. 27. 6. downe, ſetting all out of order, his enemies ſpake as if all had been well, had it not been for him and ſuch as he were:
This *Paul* was a peſtilent fellow, a mo-
Act. 14. 5. ver of ſedition all the world over, high crimes to be accuſ'd of, and why was this? becauſe Godly, that was the main thing that troubled Satans ſlaves. *Stephen* is accuſ'd for blaſphemy & what was
Act. 6. 14. his blaſphemy? part is he ſhould ſpeak againſt

gainſt the holy place and the law, and: *That Jeſus of Nazareth ſhall deſtroy this place and change the cuſtomes which Moſes delivered us.* Falſe witneſſes, and men ſuborned laid this in againſt him; Knowing that it would mightily incenſe the people to hear of loſing their cuſtomes. Theſe carnall cuſtomes are ſo dear to carnall men that they are all in a rage if they heare any thing of loſing them. Let Goſpel go and Goſpel-owners periſh, they care not, if they may keep their cuſtomes. It was a cuſtome to have this and that: I count it not worth the naming what many contend about and perſecute the Saints for. I could experimentally ſpeak in this particular but I forbear; Doubtleſſe the ſpirit of men is in every age ſpit out againſt truth, & they that now perſecute Saints would perſecute Chriſt as really as ever the *Jews* did, were his appearance now in fleſh as then. Suppoſe *Chriſt* would not obſerve *Chriſtmas* as the Popiſh generation cals it, ſuppoſe he would not read over a Dead corps, ſuppoſe he would not give the Lords. Supper to any but holy and godly ſouls ſhutting out the covetous, ignorant,

ſwearer

ſwearer, drunkard, reviler, unclean perſon &c. What would the world ſay of him? I ſpeake low to your capacity, I might ſpeake higher to men in higher place, & fully clear it, why *good* men are ſo perſecuted; But hear Chriſt himſelf, *I have given them thy word, the world hath hated them, becauſe they are not of the world, as I am not of the world.* Joh. 17. 14. See the cleaving to the word what it meets withal, it was not having the word in their houſes or hand made them hated, but in heart and life, and walking contrary to the courſe of the world, for in body they were in the world, but in converſation they were averſe to the world: in a word they through grace received did endeavour to glorifie the God of all grace, this was fault enough, for all that wil live godly muſt ſuffer tribulation. Chriſt was perſecuted ſo ſhal they be that are Chriſts, thornes and briers are in the way to heaven, and they will ſcratch. Be not diſmaid, Chriſt is gone thorow and he will help you, you were better goe to heaven in a torn skin then to hell in a whole; Every skar that a Chriſtian wears for Chriſts ſake, is heavens badge, be not aſhamed of them, if you

*Cum ipſo in anguſtia.* Mat. 18. 8. *O bone Jeſu, gic ure, hic percute; ut parcas in futuro.*

you be found in Chriſts livery, you will be received into bliſſe. Thinke of this you ſouls of honour, if you ſuffer with Chriſt you ſhall reign in glory with him; ponder of the glory when you are under the croſſe, it may quicken your almoſt tir'd ſpirits; I wiſh you may hold out in the ſuffering, and then I queſtion not your glory; That you faint not nor be weary, the Lord grant that your hearts frame may be chang'd from what it is by nature, and turn'd into a Chriſts frame what it ſhould be by grace, your corrupt mind, into a pure mind; paſſion, turn'd into patience, pride, into meekneſſe, loftineſſe, into lowlineſſe, weakneſſe, into ſtrength, fearfulneſſe, into courage; that ſo you may undauntedly undergo ſufferings. Souls, I wiſh you well, howſoever you deal with me, I pray for you, and hope I ſhall; that God would count you worthy to ſuffer for his ſake, which you ſhall certainly undergo in ſome meaſure if Godly. The Devils birders are abroad, 'tis the beſt birds they aime at, his nets are laid, he cares not for catching dogs, 'tis heart, 'tis a precious diſh in hell; yet be of good cheer ſouls, if you

*Erigat ſeſe fidelis anima & parata ſibi conſideret bona.*

*Quis noris Dæmonis æſtus?*

you are truly good, Satan ſhall have none of you, you are reſerv'd for the maſters uſe, he hath need of you and will have you. Chriſtians, the world is full of Blackmores, I mean black ſouls, if any white ſoul, *viz.* a gracious Saint appear, he's wonder'd at. Let the wicked wonder and hate, Chriſt obſerves and loves all that are his, and will preſerve every haire, be of good comfort keep this pretious ſoul-promiſe in your hearts. Suffering Saints, Chriſt brought it forth for you; bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake; (ſaith Chriſt) rejoyce and bee exceeding glad; for great is your reward in heaven: for ſo perſecuted they the Prophets, which were before you. So chriſtians that ſuffer, you arenot the firſt, there are ſome ſufferers before, follow on there is a crown in readines for you, and I would it were on your heads. I hope it will be, and then will you appeare more cleerly like Chriſt; for a crowned Chriſt and crowned Saints are very like each other.

*Deus moderator certantium & corona vincentium.*

Mat. 5.11, 12.

*Vſe* 3. I ſhall ſouls, put you to it now, in de-

deſiring you to conſider who you are like, many go for Chriſts people that are never a whit like him, neither faſhioned like him within nor without; neither in ſpeech, nor ſhape like him; nor yet in word nor converſation. Indeed they are more like Satan, and were it not for the name of chriſtians, you would not know them ſcarcely from Devils, I am ſure not from heathen. Their language ſpeaks them not of the land of *Canaan* nor of Chriſts flock, but rather Goates and aliens from, if not enemies to Chriſt. Earthly they are and not heavenly, he that is of the earth is earthly and ſpeaketh of the earth. As ducklings have alwaies their bils in the mud, ſwine their noſes in the mire, every thing tends to what likes him, ſo carnal men. Travaile upon the way and you ſhall find how familiar people of like diſpoſitions are, gratious men for gracious company and diſcourſe, worldly and carnal men abhor ſuch company and communication, but if thry meet with ſuch as are carnal, then they are pleas'd. Homogeneal things eaſily cloſe, water will run with water in the ſame channel, dogs will

*Chriſtiani nomen fruſtra ille ſortitur, qui Chriſtum minime imitatur.*

Joh. 3. 13.

play with dogs, & wolves with wolves, try men by their company; you may find a ſheep amongſt wolves, 'tis rare, unleſſe they prey, to devour; Souls I will not judge you, you have a judge within you, bring the queſtion you would have decided before him, if you will hear he will ſpeak to the buſineſſe, the ſentence ſhall be impartial, it is conſcience properly to ſay the truth be it for a man or againſt him; Ask conſcience, how like Chriſt? ask conſcience, whether ſuch as you be are Saints? ask conſcience, whether heavens glory have ſuch as you? ask conſcience whether you are skil'd in Scripture, and whether you walk according to the word? whether you be company for Chriſt? do not miſunderſtand conſcience, neither hearken to ſomething elſe that is not conſcience. Well dear friends, I muſt haſten; I will put but one Interrogatory to you, and end this Uſe; here are many people in this pariſh, ſome love the truth, others hate it, ſome are religious, ſome profane, ſome zealous, ſome but moral; who of theſe do you moſt affect? whoſe houſes do you moſt frequent? whoſe ſociety is your delight? I know you can tell, I will con-

conclude nothing: I know what I might, what I could ſay, but I forbear. Lovers ſee ſomewhat in the object that delights the affection, ſomething that pleaſeth them, I can gueſſe what the man is if I am ſure what he loves, for the affection pitcheth upon ſomewhat ſutable; he hath a heavenly heart that loves heavenly things, he may be ſaid to be gratious that loves grace, and he a chriſtian that loves Chriſt as Chriſt deſerves, even with his whole heart; what company you now like you will have enough of hereafter, let it be good or bad. Pray God make you like Chriſt, then will you love him, and he will take you to himſelf; If that be not happineſſe judge you.

*Qualis amor tuus, talis ipſe es.*
*Amans & res amata fiunt unum.*
*Si divina diligis efficeris divinus.*

Reproves the moſt of the world and blames them for their ſelf-deceiving, that think they are very holy yet no way like unto Jeſus Chriſt. Blame I might open profane wretches; God knowes the world is full of ſuch that live in al riot and exceſſe and haſten to hell, ſo of Civil men that goe ſleepily and without making any noiſe to deſtruction: and alſo of men and women contenting themſelves with a forme of

4. *Uſe*

Godlineſs, how ſad is the condition of ſuch? how blame-worthy are they that regard not their ſouls? They take up ſo much of Religion as will get them ſome countenance from Gods people, but for God himſelfe they care
Pſal. 75.4. not. I may ſay to ſuch as the Pſalmiſt to his fooles, deale not fooliſhly. For what will it advantage ſuch to carry ſome eſteeme for a ſhort time among men, and to their ſhame, nay confuſion (its feard) be diſcover'd at laſt? It is no comfort to a man in the end, that he was religious in ſhew only. And as their end will be comfortleſs that have onely the ſhell of goodneeſſ, ſo theirs that are open profane, and alſo that are careleſly ſecure. You'l blame a child for looſing a penny given to it, the very looſing is blam'd (the manner not conſider'd) what may be ſaid to ſuch that looſe their ſouls? as they may be blam'd ſo pittied, but neither recovers them, they being once gone; out of hell is no redemption. Soules conſider this; have you not a place for duſt, & another for Gold? I may ſay, ſo hath God. He hath a hel for filthy ſinners, & a heaven for pure Saints. God is upon his worke of ſe-

paration

paration dayly, you will all find what I ſay true, he is ready to try you. Take heed in the day of ſifting you be not chaff, if you be, you will be burn'd in unquenchable fire. Like muſt to like, Chriſt and the Devil will have what belongs to them. Souls I deſire your change ſpeedily; for by nature you are all like Satan, you muſt be new caſt, have another forme, if like Chriſt. I cannot mend any of you by reproving (mending is Chriſts work) yet I ſhall as enabled pray, that they that are not chang'd into the Image of Chriſt may be, and where 'tis begun it may be perfected.

*Queſt.* You it may be have a mind to aske me, why ſo few are like Chriſt, ſeeing 'tis ſuch an excellent ſtate, and alſo honourable &c?

*Anſ.* I may ſay becauſe they have not receiv'd of the heavenly gift, & are not by heavens hand poliſhed. Beſides, 'tis not the faſhion of the world. To be holy is exceedingly out of faſhion in theſe times; to be holy is to be ſingular, the laſt is to be wondred at, if not diſdain'd; it ſets all men a wondering to behold the aſſemblies of Saints. Some-times be- Pſal. 38. 5.

*Reges terræ inito inter ſe conſilio congregati ſunt contra hanc Dei civitatem, ejuſq; cives pariter ad nos expugnandos convenerunt.*

ſides wondring they are enrag'd againſt them; I ſhal ſpare any further diſcourſe upon ſuch that differ ſo much from Chriſt, I am ſure if they never be made like Chriſt, they will wiſh they had, if they be chang'd into the like Image I need not bid them, their own graces will quicken them to praiſe the Lord. The firſt Doctrine is left to your meditation, I deſire you may be as like Chriſt as the Doctrine is like truth; the next thing to preſent to your ſoules is this.

2. *Doct.* They that know Jeſus Chriſt may know Saints. I know many queſtions might be propounded about this Doctrin but I omit them, what may be ſaid of two men that are much a like, he that knows one may know the other, ſo he that knowes Chriſt may know Saints. I know no one ſurer way to try men by then this, looke well upon Chriſt, conſider his graces, and all his endowments, taſte his ſweetnes, ſmell his ſavour & where you find that is like, what you find in Chriſt, conclude they are Saints. Men know their goods by the mark. their leaſes by the ſeale, ſervants by their livery, ſo may Saints be known by Chriſt. Study Chriſt well and thou wilt

*Amor Dei eſt illud ſigillum, quo Deus electos & credentes obſignat.*

wilt ſay ſuch are Saints, let their appearances bee what they will, let them be by name *Jew* or *Gentile*, circumcis'd or not circumcis'd, if Saints their graces will diſcover what they be. Chriſtians judge not according to the fleſh and formes, but according to the Spirit, a gracious ſoul is lovely to a gracious ſpirit, let it be of never ſo different judgement in ſome low things that are ſubject to vaniſh.

They are children of one Father, *Reaſ.* deſcended of one Royal ſtock. Know the Eldeſt child well, you may know the Younger, conſider of Chriſts comlines, & the Saints beauty may the better appear, know the righteouſneſs of Chriſt, and you may know holy Saints, the voice of Chriſt, and the voice of Saints. God gifts and cloths his children much alike, what the eldeſt hath the youngeſt hath the ſame, indeed the eldeſt is larger; and the difference is onely in the meaſure not in the manner; Al grace is in Chriſt, and ſome in Saints. There's grace in al, head and members have life, every part of the body its ornament, ſo whole Chriſt, and this in holines.

Their employment is a like. Do you *Reaſ.*

know the buſines of Chriſt? can you ſay this is the work of Chriſt, and herein he is excercis'd? Conſider who acts like him, and then judge. Compare things together, the holy and heavenly work of Chriſt, let that be the pattern, eſteem and commend thoſe ſouls whoſe workings are moſt like the pattern. Children are commended that write moſt like the Copy, and ſo is the Limner whoſe draught is moſt like the body, whoſe picture agrees beſt with the life. Suffer a word of exhortation. Be ye therefore followers of God, as deare childien, and walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering, and a ſacrifice to God for a ſweet-ſmelling ſavour. Chriſt yeel'ds a ſweet ſavour in his love, and in his obedience: ſo do Saints, they are unto God a ſweet ſavour. Study Chriſt ſoundly, and when you have done, ſee how men agree with Chriſt, and accordingly let them have the repute of Saints. Be not partial in your judging, but judge righteous judgement.

Eph. 5.1.

2 Cor. 2. 15.

*Uſe.* You may now hint whence it is that Saints are no better known. I conceive it is becauſe Chriſt is not known. Ignorance

norance of Christ effecteth an ignorance of Saints. Christ was kild by such that knew him not, and so are Saints. How many precious Jewels have been taken for drosse, and so cast out? how many gracious souls esteem'd not worthy to live? and why? because like Christ, both Christ and they taken for evil doers, for disturbers of the places where they come, yea sometime for blasphemers: you seldom see any reverence godly souls that yield not reverence to the God of souls; that respect Saints that honour not Christ. Men that are fartheſt from Christ, are the lap-children of wicked men, if any have their respect they are such that are like themselves, ungodly. Good men, you complain of your slightings, wrongs, and divers sufferings in the world; and complain you may: your sorrows are ungodly mens musick; they never rejoyce more then when the Saints tears run down fastest. This hath and will be the worlds pastime, even good-mens sufferings. Christ sufferings pleas'd the *Jews* heartily: so doth the sufferings of Christs people, Jewish natures to this day. Men do they know not what, in wronging the deare jewels

1 Cor. 2. 8

Act. 22. 22

Joh. 16. 2, 3.

els of God, and pluck on themſelves a moſt heavy wrath from the God of Saints. The works of wicked men now are ſuch as the wicked generations that went before, for they killed the Lord Jeſus, and the prophets, and perſecuted Saints, and all was becauſe they were blinded of Satan, and the glorious Spirit of holines ſhone not into their ſouls to give them the knowledge of Jeſus Chriſt. How were it poſſible that men ſhould be enemies to Chriſt or to Saints the friends of Chriſt, did they know what he hath ſuffered and undergone for ſouls? how out of love and pitty he came down from heaven, underwent many a gracious ſuffering, and all to do poor wretched man good? but here is a ſad ſight, al is ſlighted of many. Is it not ſtrange to hear a groaning Chriſt, and ſinners mocking? a Chriſt wounded to the heart, and ſouls mad at heart againſt him? to ſee the everlaſting Father dying, and yet the children of that Father abus'd, and that by ſuch for whom the Father is ſuffering? It was an ungratful act of *Joaſh* to ſlay the child of *Joboiada* that had holp him to the Kingdome, but as the ſufferer prayed, God

1 Theſ. 2. 15.

*Amor è cælo ad terram eum traxit, ad columnam ligavit, crucifixit, ſepulchro clauſit, ad inferos attraxit.*

God acted & puniſhed the wicked doer. God is juſt, wait his time, and then ſee what he wil do to Chriſt and chriſtian wrongers. You have need of patience you Chriſt-like ſouls, you are ſufferers, you will be ſo in this world, you are not known neither is your Saviour, and indeed becauſe your glory is hid, is it that your ſufferings are open; but be of good chear, God will help you, he knows Chriſt, and he knows you, he holp Chriſt, and will help you. I ſhall ſay onely this to ſuch that ſay they know not who are Saints, what theſe Saints mean they know not, &c. I fear you know not Chriſt, if it be ſo 'tis ſad with you, and your ſtate is miſerable, and were I able this day to weep, I ſhould willingly weep for ſuch that know not the Lord Jeſus Chriſt.

Let not a form of worſhip bear o- 2. *Uſe*
vermuch ſway with you, and ſo think all Saints that are under ſuch a form, and for all others to thinke that they are heathen, to ſuppoſe that they are without Chriſt becauſe without ſuch a form, a form affected by you; Theſe forms of worſhip, I mean Idolizing them, hath made a miſerable ſtir a-

mongſt

mungſt profeſſors. The devil hath taken great advantage to nouriſh ſtrife and diſcord amongſt brethren by them, and he hath blaſted charity abundantly, nay ſo much that ſome will not joyn in prayer with any unleſſe of their form, nor hear the word unleſſe from one of their judgment. Is this a knowing of Chriſt, & then Saints; or is it a knowing appearances, & Saints by them? The Lord reconcile *Jew* and *Gentile*. The foot may be lov'd though it be not an eye becauſe 'tis of the body, ſo may a ſoul though of a different outward appearance becauſe it belongs to Jeſus Chriſt. In the body there are ſeveral members, yet are all uſeful in their places, wherin the Lord hath been pleaſed to place them: ſo it is in the ſeveral attainments and Adminiſtrations the Saints are under. All may be uſeful, and he that is in the loweſt Attainment (eſpecially that may be of ſome ſo judg'd) may there enjoy God, and be uſeful to the body, and though it ſee not with the eye, yet may it be a foot to help carry on the body. I could wiſh that we could more look after Chriſt, and where we find him eſteem them Saints, whether they

they be circumciſed or uncircumciſed, whether bond or free. I know not why any ſhould conſider them that are in a low appearance & as 'tis judg'd in mean attainment. Who knows but Chriſt may be with them? if ſo, thats enough; if Chriſt aſcend they ſhall aſcend with him. *Noahs* Arke roſe as the waters did: ſo ſhall Saints as Chriſt pleaſeth to bear them up, and at length all forms ſhall die, and Chriſt to his appear all in all. For the reſurrection and appearance of the *Lord* is the death of man, and the death of forms, and the death of fleſh: for all theſe things are but ſhadows, and when Chriſt cleerly appears they ſhall be aboliſhed. The Lord make out his appearance clearly, that ſo we may know him, and by knowing him know thoſe that are his, and from a right knowing, love, and love increaſing, our mutual joy may abound in the Lord.

Would you ſoules be taken for Saints? *Vſe 3.* do you deſire the people of God ſhould have ſuch an eſteem of you indeed? You muſt be like Chriſt, or they durſt not own you under that name, you muſt be anointed with that anonting he is a-

nointed

Ro. 8. 9. nointed withal, you must have the same spirit within and you must be fashioned without like Christ, your conversation must be holy and as becometh the Gospel. Two cannot walk together except they agree saith God; now what agreement can be between Christ and *Beliall*? between the wolfe and the lamb? what agreement was there between Saints and *Paul* all that time he persecuted? could Saints take him for a Saint then; No, he must be made a new creature, he must be changed, Christ must be revealed in him. Some of you are angry because you are debar'd from something that is the priviledge of Saints. Pray know this, Gods sheepe are known by his mark, shew your mark, let appear that your spot is the spot of God, and such as he puts on his flock. Every man may not sit in Parliament, is such that are chosen, and sent, so not every one may sit in the assembly of the righteous, but such that are called, and chosen, and faithful.

*Omnis vita nostra conformis illi reddatur, qui examore nostri totum sæ nobis conformavit.*

*Obj.* You will object it may be and say, what do I think you are not holy? do I not take you for Christians? do I think th y ou have not a care to serve God and

and live holily? do not wee (you'l ſay keep our church as much as any? do not we pray and hear? We were formerly taken for good people, and there was no exception, what muſt we, now be ſuſpected? muſt our faith be now call'd in queſtion? ſcuh things Carnall people object.

*Anſ.* Soules from this plea I cannot ſay you are Saints. I know many a Nominall Chriſtian goes to hell, many go to Church (as they ſtile the houſe of publike worſhip) & are never the more reformed, they continue wicked and are unregenerated it may be for al this. I may uſe *Pauls* words; He is not a *Jew* which is one outwordly, neither is that Circumciſition, which is outward in the fleſh; Now know this that the meaning is I conceive, He is not a true *Jew* or true *Iſraelite*, *viz.* gracious, that can onely plead his naturall birth or the cutting off the foreskin of his fleſh, neither is he a true Chriſtian, that is ſo by name onely, and borne in a Chriſtiau country, and that hath received the outward badge being ſprinkled with water. *Paul* diſcovered how little ſuch outward things profited,

Eccl. 8. 10

Ro. 2. 28.

*Qui tantum profeſſione externa & nuncupatione eſt Judæus, non coram Dei judicio conſetur Judæus ſed is ſolus, &c.*

*Non qui eſt in operto Chriſtianus is in aperto tantum baptiſmus, it baptiſmus eſt &c.*

*Chriſtianus eſt nec qui eſt* when

when he renounced all fleshly Confidence; Though he could plead as great fleshly priviledges as any, yet he counted all as nothing worth in comparison of Christ. When he had received Christ, he saw cleerly by that light, that manifests all things, that all natural endowments and enjoyments without Christ were of no benefit to the soul. Now as *Paul*, though comparing them with Christ counted them dung and drosse, yet he did not detract any thing from the endowments and enjoyments themselves. No more would I from the name *Christian*, or from publike meetings or, from baptism, but willing I am to give all their due; so that Christ be not rob'd but acknowledged all and in all. I must tell you souls, they are fooles and unwise that pride themselves in any thing that is not very Christ. Baptisme is nothing, if a soul hath not Christ; a Sermon is nothing, preaching nothing, if Christ be not preached; the name Christian nothing, if Christ be not in the soul. The sum of the sum of all is Christ. 'Tis a common fault (God weed it out of mens hearts) for men to vatut in some outward

Phil. 3. 4

Eph. 5. 13

*Hæc nihil detrahunt dignitati sacramentorum, &c.*

outward thing, and glad many are if they can denominate themſelves of this or that opinion or jrdgement, or of this orthat man as a hearer, follower or of his Congregation, or got into ſome attainement that bears high amongſt profeſſours. I ſhall onely ſay this, beware you do not deceive your ſelves, Chriſt is all, and all you muſt have Chriſt, or you will periſh eternally. *I* might have added ſeverall Reaſons why Saints are ſo wary who they take into their fellowſhip, as that they will not take in ſuch that bear a name onely, and in life and converſation are ſenſuall carnall, heatheniſh, deviliſh, nor ſuch as barely beleeve only a Chriſt without: that can ſpeake of the letter of ſcripture and the history of Chriſt but, have not a Chriſt manifeſted within, but I ſhal not ſtay here much; for Saints them already; and for others, they ( as Swine pearles ) will tread them under their foot ; they will ſcorn them as that they ſavour of over much ſtrictneſſe and novelty; it may they will ſay of Independencie and Anabaptiſme. But a word of them.

1. It is uncomfortable to Saints to

take them into fellowſhip that have not a Chriſt within. Is it not uncomfortable living for a living man to be yok'd to a dead body, and to have dead men for his Company What are men
Eph. 2. without Chriſt but dead men, ſouls
1. Joh. 1. withont life ſtincking, rotten loath-
82. ſome ſouls that have no comlineſſe?

2. It is dangerous to Saints to joyn in any intimate fellowſhip with ſuch, by reaſon they are infectious perſons; a body infected with the plague is not more apt to infect mens bodies, then ſinfull vile ſouls are ſuch that nouriſh
pſ. 18. 29. fellowſhip with them. Men are very apt to faſhion themſelves like thoſe with whom they converſe and live, to imitate their words and actions, and to be confederate in their doings, and ſo allured or enticed from what is right and agreeable to the perfect rule of the word.

3. It is ſcandalous, for if ſuch be taken into fellowſhip and church ſociety that are vile or that have but a form of Godlineſſe, and ſo adorn not the profeſſion of the Goſpell, how doth it give ungodly men occaſion to ſpeak evil, and ſo open their mouths againſt the way

of

of the *Saints*, and to ſtand out ſo much the more ſtiffly by way of oppoſition againſt truth, becauſe of ſome bad ones got into outward ſociety that have not the inward enjoyment of truth. Saints had need beware (upon this conſideration) who they take into church-fellowſhip, that ſo it be not ſuch that by falling off from holineſſe give offence, but ſuch that are held in by the power of truth to the credit of truth, and truths profeſſors with whom they are in communion.

Souls you that know Chriſt look about you; conſider of men rightly; take a ſerious conſideration of them; & take them for Saints that are like Chriſt, ſuch that are like holy as Chriſt is holy, pure as Chriſt is pure, precious as Chriſt is precious, ſweet & lovely, comely beautiful as *Chriſt*, gentle & lowly as *Chriſt* they that are Chriſts are like *Chriſt*. The adopted ſonnes of God like the only begotten ſonne of God, the younger brothers like the Elder, *S*aints like their Saviour, Chriſt is humble, gentle, loving, merciful, full of bowels of kindnes and goodnes, they that are Saints indeed are like him, he it is they ſtrive to imitate

*Sanctam vitam cum ipſo amant. Diſcite a me quia mitis ſum & humilis corde. Si vis eſſe adoptivus Dei filius, vide quomodo converſetur filius ille unigenitus.*

*Sancta Christi vita, est perfecta vitæ nostræ regula.*

tate, he they look vnto as their rule, he is the patterne they have always before them. I guide you not to this or that forme, attainment, opinion, judgment, or the like, to find Saints; but I point out to you Christ, and if you see any like him esteem them: if you find any that have the same spirit as Christ, that have the same will, the same actions look on them & love them, and for Christs sake esteem them; because they are like Christ the very image of Christ. The main resolution of their souls, and actings of the body is to know God, and promote his glory, to ascribe praises to him, to do good to Saints, to put forward whatsoever is agreeable to his wil with all their might. 'Tis not mens frownes, tis not allurements, 'tis not losses, 'tis not Crosses can deter them from the work of God: they know if they deny themselves seeking here not their own honour nor self advancings, but following the advice of Christ, observing his will, doing his work, laying out themselves wholly for him, he will reward them, by giving out unto them of his honour, of his love, and the like in the world to come. I shall leave

*ubi spiritus unus, ibi eadem voluntas; ubi voluntas eadem; ibi etiam actiones eadem.*

*Si propter Christum proprio honori, proprio amori, propriæ voluntati. in hac vita renuncias, Christus in futura, sui honoris, sui amoris compotem te faciet.*

leave you now to the ſearch and finding out of Saints, by the wiſdome of Chriſt owning and eſteeming ſuch for Saints that are like Jeſus Chriſt, they that know Chriſt may know Saints. And ſo much ſhall ſuffice to be ſpoken of that ſecond Doctrine. We ſhall as God ſhall enable us by his ſpirit give out ſomewhat more from the Text that may be of further uſe & comfort to ſouls, which is this.

*Saints brought to heaven ſhall not have another being, onely a perfecting of what is begun on earth.* They have a glory already in them, upon them, even the glory that was given to *Chriſt*, in heaven they ſhall have more abundant glory. They have Somewhat for breeding, as heirs under age, not come to their full inheritance, yet growing to a ripeneſſe of years and ſo to a poſſeſſion of the inheritance, even a knowledge of the excellencies of God and Chriſt fully and clearly, yea and of their own excellency by vertue of union and communion with Father and ſonne; For then ſhall that glory be manifeſt and apparant above, which is not ſo manifeſt and apparent below. Chriſtians have ſome light now, though

Doct. 3.

Joh. 17. 22. 23.

but ſmall, they have part of what they ſhall enjoy in perfection; they now ſee though but darkly, then face to face, clearly; They enjoy viſions of God though in a cloudy and darke manner. God and glory are reveal'd but in part to Saints whilſt here on earth, and all they ſee and know is but dark and imperfect, to what they ſhall ſee and know: God communicates and makes out of his fulneſſe to thoſe are his here on earth, but the communication and making out of all fulneſſe it ſelf is only above in glory in the higheſt heavens, when they ſhal be brought to dwel with Chriſt to behold his glory, and inherit that marvellous Light, the brightneſſe of which yet we are not able to behold. Chriſtians have had, and ſtill have, as much of God here, as ſuch veſſels could hold: here Saints are narrow-hearted, and dim-ſighted, and cannot entertaine ſo much, nor ſee ſo clearly as they ſhall when they arrive at heaven, where their hearts ſhall be enlarg'd, and their ſight made fit, as to receive much, ſo to behold much of the excellencies of Glory.

Souls,

Souls, conſider what I am now about to ſpeak to you: have you a being now like the Saints in glory, yea like Chriſt in glory, is the life of glory begun here? is there any ſparks of that heavenly fire kindled in you? any drops of that fountain? hath the light ſhin'd into you that ſhines in heaven? have you that joying you now hear on earth? that joyes Saints in bliſſe above? hath a ſight of God made you large to ſee more of him? can you ſay with the Pſalmiſt, My ſoul thirſteth, and my fleſh longeth for thee, to ſee thy glory, ſo as I have ſeen it in the ſanctuary? hath glimpſe of beauty taken you? any thing of Chriſt delighted you? Pſal. 63. 1, 2. *Uſe.*

1. Pray try what is in your inward man? do you find any light of love ſhining in? are you warm'd with any of this heavenly heate? I cannot preſſe this too much: doth God dwell in you? you are not like him if there be not indwellings of God himſelf. I do not ſo much regard what you are without and in appearance. I would have you ſomewhat within. There is great glory in heaven, there muſt be ſome glory in your ſouls here; yea and it muſt be 1 Joh. 4. 12.

ſuch glory as is in heaven, glory ſhines in Saints more clearly above, here it ſhines though but dimly, and they that ſhine here a little as ſparks ſhall ſhine exceeding brightly as the Sun in the kingdome of their Father, here (if we are as wé ſhould be and ſuch that ſhall increaſe in goodnes, & have an addition to our joy) we have ſome inward taſte and feeling of the bleſſed comforts of God. Beloved that which I ſpeake to you of, concerns your ſouls, take heed they be not empty, take heed they be not void of all goodnes, deſtitute of the love and ſweet communion of God through Jeſus Chriſt. You know how it ſped with the five fooliſh Virgins that had no oyle in their lamps: let what befel them make you beware. 'Tis a wiſemans part to refrain from that way which others have periſhed in; unclean *birds* may have gaudy outſides, the plain feather'd fowl may be wholſomeſt, beware that no man deceive you, and alſo be cautious that you wrong not your ſelves, know this that God deſireth truth in the inward parts; and a pure inſide; a clear heart was one thing *David* petition'd for, this you ſhould

Mat. 13. 43.

Pſal. 51. 6.

Pſa. 51. 10. *Innova in interioribus meis ſpiritum rectum.*

ſhould ask, and this you muſt poſſeſſe if ever it be well with you. That ſoul is as it ſhould be when'tis the ſeat, throne, and dwelling of God.

2. Are your ſouls rais'd ftom the dead? is there a power put forth in you, and that an exceeding great power, whereby you are delivered from ſin, Satan and ſelfe, and unable to walke as Spiritually alive according to the wil of God. Souls in glory are free ſouls, rais'd ſouls, ſouls ſet on high, ſouls exceedingly ſpiritualiz'd, wholly ſpiritual, active ſouls in glorifying and praiſing God, 'tis their oontinual employment, they ceaſe not, they are alwayes buſied in what tends to Gods praiſe. Is there any likenes to this in you? are you fetcht out of darkneſſe? ſet at liberty? made able for the work of God? Freemen are firſt Apprentices, Apprentices are in the way to freedom, what are Saints in heaven but freemen? ſuch that have ſerv'd out their time on earth: conſider chriſtians are you bound to God? doth he teach you? doe you now ſerve him? are you wholly his? do you not ſerve Satan, world, nor ſelfe, but God? it will be but a few yeares but you

ſhal

ſhall be advanced higher, advanc'd into ſublime and tranſcendent glory, to ſit with Saints, and there with your fellow-brethren to ſing Hallelujahs for evermore.

3. Is there a prizing of the things of glory? They that are like Chriſt, eſteem, love, prize, the things of Chriſt, and what Chriſt doth eſteeme, love, prize; they eſteeme creature things in their places as they ought; yet all theſe are but dung and droſſe in compariſon of the excellencies of grace and glory. Soul-neceſſities are not ſatisfied with creature-things: they free not from corruption, they reveale not the love of God, nor eaſe the ſoul of its trouble; if troubl'd for want of the loving kindnes of the Lord. Saints in glory are delivered from all miſery and enjoy fulnes of conſolation, they that are going glory-ward ſhall be eas'd, ſhall have their ful of joy: they eye the pleaſures and bliſſe of heaven, they have thoughts upon them, they are much taken up with them in their meditations. Saints in heaven are pleas'd with the viſible glory they injoy. Saints on earth are pleas'd, in that through faith they believe

lieve there is a reward laid up for them, that they ſhall poſſeſſe an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for them. Souls you know what you prize, what is delightful to you, you can tell whether earthly, or heavenly, carnal or ſpiritual things: ſurely if drawing towards heaven, they are heavenly things delight you; they that are in glory rejoyce in their glorious enjoyments, they that are in grace going to glory, rejoyce through faith in believing what is laid up for them, and what they ſhall enjoy: they exſpect the accompliſhing of promiſes; and their accompliſhing, tends to gracious ſouls advancing, and crowning in glory with an everlaſting diadem. Conſider of this I pray, take much care in trying whether you be in the right way to perfect peace: you would not willingly be couſoned in any earthly things, beware you be not cheated in this that concernes your ſoules, and ſo loſe your ſoules: if you ſhould, I need not ſay you are undone, you will to your ſorrow finde it; but I hope you will be careful in this. I can but adviſe, 'tis God muſt make you

1 Pet. 1. 4.

you wiſe; I can but inſtruct, 'tis the Lord muſt make you to receive inſtruction. Try all things, try earthly things, you will ſee them vanity, try Spiritual things, God grant you knowledge to diſerne, and wiſdome to prize and hold faſt what is good.

*Vſe 2.* Is to ſpeake comfort to ſouls. What Revelations, have you now; you ſhall have more; what diſcoveries of love now you ſhall have more large manifeſtations heareafter; God ſpeaks good to ſouls now, and gives in ſomewhat of love, but 'tis here a little and there a little, now and then a drop to keep their hearts open; but in heaven God comunicates all at once: here he gives out what he gives in degrees, & according to Saints capacity to receive; but in heaven the whole ſhall be poſſes'd, that God hath in ſtore for them that love him; they ſhall have perfect holines, compleat happines, and pure ſpirituality. There natures ſhall be ſpotleſs, and there actions blameleſſe, an orient ſplendour and matchleſſe brightneſs of reſplendent light ſhall cover the whole man as a garment. Oh what an infinite, unconceiveable, and unparallel'd gladneſſe

*Animorum ſumma puritas, ſtupenda corporum charita, &c.*

gladnes throughout the ſoul, ſpirit, & whloe man wil this occaſion? Saints here deſire much, and have ſomewhat of heavens excellency but their deſires are not fully ſatisfied, and in heaven they ſhal have their ful, inſomuch that deſires ſhal ceaſe, not longing after more, for God ſhal communicate himſelfe fully and at once to Saints there. Saints have now ſome beauty, ſome comlines, they are in part ſanctified, but in heaven they ſhal be fully ſanctified, all glorious, this corruptible muſt put on incorruption, and this mortal muſt put on immortality, and then conceptions of evil ſhall not be in ſouls, there ſhal be no unſoundnes of judgment, nor taints of error, no impuritie nor imbecillity of affections in glory. Saints love to Chriſt, ſhal not be cold, weak and feeble, but it ſhall be hot, ſtrong, perfect, they ſhal be without any imperfection. Nothing in them, or what is done by them ſhal be blameworthy, they ſhal be like the bleſſed God for ever. Is not this a word of comfort now? wil it not be much more a precious ſoul-rejoycing to enjoy this purity, this ſamctity, this holineſſe, of being

*Quicquid deſiderare poterunt electi, illic invenient: quia coram a facie ad faciem intuentur eum qui eſt omnia.*

*Similes erimus ipſi Deo benedicto in ſeculum.*

*Angelis & ſibi ipſi nos ſimiles reddit.*

being made excellent beautiful like Angels, yea like God himſelf? There ſhal be nothing amiſſe in the ſoul; it ſhal be all glorious: no blindneſſe, lameneſſe, deafneſſe, nor crookedneſſe, nor infirmity ſhal be on the body: the bodies of Saints in glory ſhal be handſome, faire, comely, beautiful; yea like unto the glorious body of Chriſt: yea, and which is more, they ſhal in the whole body be like unto his glorious body.

Phil. 3. 21.

*Eadem corpora, quæ hic cum Chriſto crucifixa ſunt, una cum Chriſto in cæleſti beatitudine glorificantur.*

*——Gloria nulla lingua ſatis explicari poteſt.*

Theſe very bodies of Saints that ſuffer now with and for Chriſt, ſhal with Chriſt in heavenly bliſſe be glorified with him; yea they ſhal have ſuch glory as he hath. This Souls I ſhal leave to you to admire. I cannot ſufficiently and to the ful in words diſcover it to you; 'Tis a wonder to thinke that they that are gracious and ſo like Chriſt here, ſhould be in heaven as handſome bodied as Chriſt is, and have as comely a perſon and feature as he himſelf has, whom the Father loves dearly, that their bodies ſhal be in all places like to Chriſts body. Beloved, may not this incourage us in trouble, to venture life and limb for God, rather then that God ſhould loſe his glory; ſeeing that he

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can make up all again, and ſupply all wants, and wil make every one perfect at laſt: and alſo not to be troubled as concerning Death, with any diſcomfortable thoughts of worms eating and deſtroying the fleſh, with rottenneſſe ſeiſing upon the body, and the like; knowing that Chriſt at laſt wil reſtore all perfect.

2. Saints, you have now ſome wiſdome and knowledge, you ſhal have more abundant, you ſhal have more wiſdome, you ſhal have clearer knowledge in the things of God and Chriſt, and of heaven; ſurely knowledge is an exellent thing, eſpecially Divine and Heavenly knowledge, knowledge in the myſtery of ſalvation. What is it that ſome would not give for knowledge now in Arts and Tongues, and in Scripture-truths, yea to know God rightly? In heaven Saints you ſhall have an exquiſite and perfect knowledge of God; ye ſhal ſee him not only mentally and contemplatively, but alſo with the bodies eyes corporally; ſo *Job, I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin, worms deſtroy this body, yet* Job 19. 25, 26.

*Iſa Dei ſapientia ſeipſam eis oſtendet, &c.*

in

*in my flesh shall I see God: Whome I shall see for my self, and mine eyes shall behold, and not another*; This Christians I conceive may make your longings to be eager after heaven, and exceedingly rejoyce to thinke you shal see God, to see God as he is in himself, and as he Is in you; And all this in a spiritual manner, for all knowledge in heaven shal be spiritual. I might enlarge my self more on this, but I forbear according to what of God is given in to you, such is your knowledge already, and as God shal be reveal'd, knowledge shal encrease, and at last you shal in glory know as you are known.

*Christum videre, superabit omnia gaudia.*
*Superabit omnia cordis nostri desideria.*

3. Saints shal in heaven have a ful fruition of Christ, a ful sight of their sweet Saviour, such a sight that shal give in unspeakable joy, such enjoyment that shal bring more joy then heart can wish; no tongue can express, no heart can conceive what consolation they have that shal enjoy Christ and dwel with him for ever. To see Christ to dwel and be with Christ, brings to soules woumderful happines. This makes souls cry out how long Lord Jesus is it ere thou wilt bring us to glory, where we

we may have beauty presented to our sight, sweetnes to our taste amongst men, musick to our eare, what is odoriferous to our smelling, and delightful to be touch'd and handled, the soul also fil'd with light, and comfort, every faculty having what is pleasant to it given out freely and fully; O blessed condition! O sweet life! O happy being! to be brought into the Court of the glorious God, to the society of Saints, into the bosome of sweet and blessed Jesus, the loving, and ever-glorious husband to blessed souls! Love is abundantly shown on earth by Christ to those that are Christs, in their affaires to direct them, in their troubles to help them, in their dangers to deliver them; in bestowing divers and excellent benefits both of grace and nature, and of creature-things: likewise in disappointing the dangerous devices of enemies, in frustrating the subtile and crafty plottings of Satan, in beating downe the power of corruption and the like: here is much of mercy and goodnes in all this, but the crown and perfection of all, is the bringing, seating, crowning of souls in glory. How beautiful are souls in that day! how

*Pulchritudo erit visui, mel gustui, citharaauditui, balsamum olfactui, flos actui.*

*Jesu Christe, sponse animæ meæ suavissime.*

glorious! how lifted up! how exalted! how honour'd when they ſhal not alone ſee Chriſt, but they ſhal live with him! Not alone, behold him in a Throne at the right-hand of the maieſty on high, but they ſhal be ſeated in Thrones with him! Rejoyce O ſouls in the meditation of this, let the conſideration hereof be ſweet and pleaſant to you, for you ſhal be ever with Chriſt the Lord; with Chriſt the glorious; there ſhal you be ſafe, there ſhal you have delight, there ſhal you have happines and that eternal happines and everlaſting bleſſednes, all good, all the excellent enjoyments of heaven ſhal be endleſſe, light endleſſe, joy endleſſe, pleaſure endleſſe, friendſhip endleſſe: and as endleſſe, ſo pure without mixture; there ſhal in Chriſts Armes, in Chriſts preſents be joy without ſorrow, health without grief, life without labour, light without darkneſſe, continual freſh and flouriſhing love, abounding joy, mourning ſhal not be there, neither ſhal there

*Ibi ſumma & certa ſecuritas, ſecura tranquillitas, tranquilla jucunditas, jucunda felicitas, felix æternitas, æterna beatitas. Gaudium erit ſine triſtitia, quod continet æternam lætitiam, ſalus erit ſine dolore, vita ſine labore lux ſine tenebris, amor nunquam tepeſcet; gaudium nunquam decreſcet; gemitus non audietur, neq; dolor ſentietur, triſte nihil videbitur, lætitia ſemper habebitur, &c.*

be

be any grief, ſorrow or ſadnes or any ſuch thing. I deſire to ſpeak more clearely of theſe things but I cannot utter them as they deſerve, you that have had any refreſhing from Chriſt here, can beſt judge and diſcerne what it is to poſſeſſe him wholly, and live with him altogether.

4. Chriſtians, in glory you ſhal have much happines ariſe to you from the ſweet communion and bleſſed fellowſhip you ſhal have with Saints, you know ſome Saints now and you take ſome delight in their company, you are glad when you can meet with them to converſe and talke with them, and to joyne in ordinances, your joy in theſe things ſhal be much more abundant, for you ſhal know all the bleſſed Saints in glory: they that were taken up thither before you, and they that ſhal come thither after you, ſhal be known of you, and you known of them. All Saints ſhal be known of every particular Saint, and every particular Saint ſhal be known of all, *in cœlo nullus erit alienus*, there ſhal be no ſtranger in heaven, a Saint there ſhal have as much acquaintance as all the Saints in glory

may afford, & as many friends as there are Saints. You that now desire communion with holy souls, shal have your fill of familarity; you that joy to see and meet with Saints now, shal have your joy increas'd. Christians on earth complain of the strangnes of other Christians, but in heaven there shal be no cause of such complaints: as we shal be joyned one to another, and all to the Lord, so shal we love one another in the Lord. In glory none shal hurt other, none shal envy other, none shal desire others good: for every one shal have enough, even his fil of good; and shal rejoyce to see one another happy: consider I pray what love to Saints now; what delight in their company; what refreshment to see the faces of Saints; and enjoy the fellowship of sanctified soules, if it be right, if truely spiritual, and what it should be. It wil heareafter satisfie you to the ful when you shal have the perfect knowledge of al Saints. Let this comfort you against worldly mens slightings, yea and good mens shinesse; as for worldlings slightings care not, they are such that shal be shut out from the presence of God and fellowship

*Nemo ibi lædiur, irascitur nemo, invidet nemo, cupiditas nulla exardescit &c.*

ſhip of Saints. And for any Saints ſhineſs be not grieved, it wil not long continue: in heaven there is no ſuch thing there all Saints ſhal be kind each to other, ſhal know each other perfectly, and love each other ſincerely and truly. Happy are they that have ſome beginings of ſanctified love and communion with the holy and beloved ones of Jeſus Chriſt now; it ſhal encreaſe and be more abundant, as they growe up in Jeſus. Rejoyce in this Chriſtians, you ſhal ſee, know, have fellowſhip, dwel with for ever, all bleſſed Saints, ſuch as, *Abraham*, Mat. 8. 11 *Iſaac*, *Jacob*, *Noah*, *David*, *Daniel*, *Paul*, *Sarah*, *Rebeccah*, the Virgin *Mary* &c. you ſhal know their perſons, names, natures, Excellencies, delight in them, and they in you. I ſhal ſpeak no more of this Uſe.

*Uſe. 3.*

*Si in hac vita non guſtes æternæ felicitatis initium, nunquam plenum percipies complementum.*

Thirdly, let me give out ſomewhat by way of reproofe to ſuch men, that thinke they ſhal goe to heaven, and hope they ſhal dwel in glory hereafter, yet deſpiſe nothing more then what is heavenly, and what tends to help them thither; let ſuch be aſſured that they that have not ſome taſte and relliſh of heavenly things now, and delight in

them wil never have their ful ſotiety in glory. Doe you thinke to goe to heaven that now hate holines, and ſpeak evil of the wayes of the Lord? That abhorre Saints, as bad as the ſight of Toads, what wil you doe in heaven? you cannot abide praiſes & hallelujahs and the glorious exerciſes of Saints, you cannot endure the fellowſhip of holy men and women, you abhor them now, yet they are not ſo pure as they ſhal be; and then doubtleſs you wil loath them more. Do not ſome of you abhorre being in places and amongſt people where Godlines is in exerciſe? do you not delight to be where you may drink and ſwel, ſing and roare, card and dice, hunt and hawk, mock and jeere, ſcoffe and deride goodnes and good-men? nay if it were in your power, would you not kil & ſlay the Saints? do you not deſie their waies, courſes, and behaviour, yea and that becauſe holy, pure, ſincere, upright and ſuch as are becoming the Goſpel of the bleſſed God? Conſider, I pray, your ſelves whether you are not ſuch that God himſelf reproves, for hating inſtruction and caſting his holy and heavenly councel be-

Pſ. 50. 17.

hind

hind your backs, and for letting your mouth be open to ſpeak evil, yea and that againſt the righteous? Do you thinke that God wil ſet ſuch with himſelf in glory hereafter, that now caſt aſide his councel, that wil not be inſtructed by him? honour ſuch with his Saints that now deſpiſe them? place ſuch in the kingdome of glory that now abhor the heirs of glory? No, no, he hath a place for ſuch naughty wretches to put them by themſelves, they ſhal be turned into hel; there the being of wicked men ſhal be; Thinke of this you Saint-haters, you Sermon-deſpiſers, you wicked mockers and ſcoffers at goodneſſe, you that are the wretches propheſied of, that ſhould be brought forth and come into the world in the latter daies, that ſhould appear unholy, and that ſhould be haters of ſuch as are good; What is it that ſome of you would do to the conſcionable imbracers of holineſs, were they in your power? would you not impriſon them, famiſh them, ſlay them, ſhew much cruelty to them? and would you not pluck down the pure preaching of Jeſus Chriſt, and obſtruct the perfect and up-

Pſal. 9.17 *Æternis addicti ſuppliciis.*

2 Tim. 3. 1, 2, 3.

right walking of Saints? are not your hearts now againſt ſuch men, and ſuch doings? and do you not wiſh your hands at liberty to act ſome enterpriſes againſt what is holy & good? againſt that which you cal Sects and Factions, and againſt ſuch as you ſay bring all out of order, that turn the world upſide down? I know not your thoughts within, you are privy to what dwels in your own breaſt. *Paul* was once as violent againſt goodneſſe and goodmen as any of you, and doubtleſſe had he been then asked, what *Saul* doſt thou think wil become of thy ſoul? doſt thou think thou ſhalt go to heaven? that thou ſhalt dwell with the ever-living God? with holy Angels and bleſſed Saints? he would have ſaid he hoped he ſhould go to heaven as ſoon any man living; but had the Lord let him go on in his way, & not ſhewed him mercy, what had he come of his ſoul? Let this be diſgeſted in your ſouls: and know that glory and eternal happineſs is provided for ſuch that are waſhed, for ſuch that are ſanctified, for ſuch that are juſtified in the name of the Lord Jeſus, & by the ſpirit of our God: and ſuch muſt you be, if ever brought to heaven. You

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are by nature vile, filthy and naked; you must be clothed as Saints, with the robes of righteousnesse and garments of salvation if brought into the Palace of glory, the dweling of the great God where he sits on his Throne and all his blessed Saints about him. I have this comfort yet of such that are enemies to God and what is good, That it is in the power of the Lord for to change them, he can instruct them torepentance, and call themto holinesse, and reconcile them to himself: but should not the Lord thus work upon you that are revilers, slanderers, persecutors, and the like, you shall not inherit the Kingdome of God, but you would be cast away into utter darknesse into unspeakable torments, to be tormented with the Devil and his Angels, into such a place of suffering, where you should have no mercy, no good, no comfort, no ease, no friend, no pitty: Miserable, miserable, beyond expression, miserable shall they be in torments for ever, that now torment the holy ones of the Lord, and the blessed members of Christ by their evill speakings and evill doings: such shall be punished with everlasting

*Nuda erat sponsa, nec poterat ad regale cœlestis regni palatium ita nuda introduci; Ipse induit eam vestimentis salutis & justitiæ. Inimicum erat sponsæ genus cœlesti patri sed ipse illud per acerbissimam passionem patri reconciliavit.*

Cant. 5. 21 *Erit ibi præsentia omnis mali & erit absentia omnis boni.*

2 Thes. 1.9 verlasting destruction, and be deprived of all mercy and comfort; I speak not these things to trouble you, but in pitty to admonish you, and my prayer shall be that the Lion may lie down with the Lambe, that from Comings in of truth into your soules, you may be overcome of truth, and so submit to it, that you may sweetly accord and friendly agree with the children of truth, and all that in truth professe truth; That you may speak and act the same things, and that there may be no divisions amongst you: as you hope to dwell with the Prince of peace, and with the Saints of peace, now live peaceably; follow after peace, and what may make for quietnesse in the waies of God. Seeing you are apt to say, you have hopes to be saved; do like them that shal be saved: harme not, but help such that are beloved of him that must save you if ever saved; Consider of what hath been said & the Lord give you aright understanding of al things, that may make you holy, gentle, courteous, peaceable, in life; and also honourable, blessed, happy and glorious for ever.

*Use.* 4. The life of Saints upon earth is a rare

rare life, an excellent, holy, and heavenly being, a being that tends to the glory, honour and praiſe of God, to the exalting of his great mercy and goodnes, and declaring his name and power: 'tis a life wherein men that are holy, labour to improve themſelves with *all* that is theirs in a way of duty to be ſerviceable to the God of holines; As they have beginnings of the life of glory in the kingdome of grace, ſo according to what is begun and the gift given do they act, here in grace ſutable to what is done in glory. They are not perfect here, they have their failings, yet by the comings in of God they ſtrive to be like God, and according to the gifts of the Spirit, are they ſpiritual exercis'd; they are ſpiritual in their prayers; ſpiritual in their preaching; ſpiritual in their hearing, ſpiritual in their converſation; ſtriving to walke after the Spirit, endeavouring to give up their *all*, to Chriſt that is *all* and in *all*. *All* their wiſedome, *all* their might, *all* their ſtrength, *all* their endowments, *all* their places, *all* of ſoule, *all* of body, *all* of liberty, riches, honour, in a word, *all*. Chriſt hath done ſo much for them

that

that they thinke, they can never do enough for him, they think, they can never praiſe him enough, nor extol him as they ought, nor give the honour that is due to him. They are alwaies complaining of deadnes, and darknes, and weaknes, and inability to behold, to admire, to commend, to advance the ſweetnes, goodnes, mercy and comforts that Chriſt gives out to them: they are longing for more abilities to ſerve the Lord Jeſus. Faine would they do, as they in glory do, and they wait daily, earneaſtly expecting to be brought to glory that they may enjoy that in fulnes which here they have in part, and that fulnes being injoy'd, employ it to the honour and praiſe of the giver. Soules, they are not common men that live the life of Saints, neither is their life a common life. Saints are jewels, jewels are excellent things: there is that in a jewel that is not in ordinary and common ſtones: jewels have an excellency in them, ſo have Saints; and this excelency is uſeful, to Chriſt, and what Chriſt adviſeth. The Excellency in Saints is given into them from Chriſt, and as is comes from Chriſt, it is altogether for returning

returning to Christ. Christ in giving out his Excellency to Saints, doth open his heaet to Saints and doth also open Saints hearts. The one is opened for goodnes to goe forth, the other for goodnes to come in; and goodnes being receiv'd in, wil not lie stil: it wil set such that have it upon employments sutable to the wil of Christ, as by receiving what is Christs: 'tis in some measure changd into the likenes of Christ: by receiving Christs love, the hearts of such receivers are chang'd into the nature of Christs heart, and so become heavenly, heavenly within, and being heavenly within, it wil be heavenly without: The fruit like the seed, Saints like Christ. Excellent things are spoken of Saints in glory, so of Saints on earth. The behaviour of Saints in glory is very commendable. They enjoy perfection, and from that perfection act; The amiablenesse and admirablenes of Gods presence, drawes out all the abilities of Saints when in heaven to act answerable unto the Lawes nearenes, and dearnesse of such a relation as is betweene God and them. So here on earth such that enjoy God though they cannot do

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for God ſo immediately and fully, yet it is their deſire to cloſe with God, and to give out themſelves to God; and to carry themſelves in-offenſively in the world, and as much as in them lies to do good to all; Excellent things are ſpoken of the City of God, of the holy *Jeruſalem*, of the Lambes wife, of ſhee that is a dreſſing, a making ready for to be joyn'd to Chriſt. Shee is beautiful now, but ſhe ſhal appear more beautiful, ſhee is faire and pleaſant, and now the delight of Chriſt, his love, his dove, his undefiled; ſhee ſhal be the ſame in heaven, onely this more perfect. Chriſts ſpouſe, his Siſter, his dove, is but one, ſhee that is his on earth, ſhal be his in glory, ſhee that is his faire one here, ſhal be his glorious one above, that now is his boſome friend, ſhal be his Throne-companion. The deſires (I know) of all you that are Godly, that are ſome of Chriſts holy ones, (ſpeake experience) is, that your ſweet Saviour would now raiſe all your deſires to him, faſten all your thoughts upon him, draw all the powers of your ſouls up on high to him, free you from every weight that holdeth you down, knit you to him with

*Throni ſui compos.*

with a knot of love, that ſo your joy in the injoyment of him might be abundant, your fellowſhip with Saints ſweet, your dayly walking heavenly, giving occaſions to all that are Godly to magnifie God on your behalf; Look to it Souls, you are in ſome meaſure glorious now, if you are ſuch that ſhal appear with Chriſt in glory hereafter: That glory is ſparkl'd in now, which ſhal ſhine in clearly and apparently: you have now ſome beams, ſhortly the ful light of the clear and glorious Sun himſelf. For the ever-bleſſed and glorious God wil let in ſuch a light, ſuch a clear light, ſuch a great light, and withal give ſuch a great ſtrength of light unto Saints, that they ſhal be wholly light, and in them shal be no darkneſs at all. Beloved, I now commend you to God, that can make you children of Light, and enable you as children of Light to walk in Light, to the praiſe of his great name, and to the refreshing of the bowels of Gods people, to the rejoycing of all that delight in goodneſſe. Chriſts Saints are all rare pieces, God grant all theſe pieces may be ſet in order, fitly united together, then wil glory appear,

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exceeding glory, tranſcendent glory, glory in the Church, glory on earth like that glory that is amongſt the Saints that are Triumphant in heaven. I shal ſay no more of that Doctrine: I shal yet give out ſomewhat from the Text that may be further uſeful to your ſouls, and it is this.

*Doct.* There are ſome precious ſouls in the world, in this ſinful world, in this wicked, vile, ignorant and naughty world, in this world wherein Satan bears ſuch ſway, who is the Prince of the world, a cheif one in it ſo farre as it is a ſinful world and inhabited with ſinful men. The Devil hath many, nay the greateſt part; yet God hath ſome, a remnant, here and there one, a little flock, a few thatare undefiled and that are lovely before him, that have kept their garments cleane, that are unblameable, & unreprovable before him, they have overcome the world, being borne, not of bloud, nor of the wil of the fleſh, nor of the wil of man, but of God. Every age (though it hath brought forth never ſo many weeds, though it hath abounded in traſh yet) hath brough forth ſome precious flowers, ſome

Joh 17.24
1 Joh. 5. 19.
Joh. 12. 31- & 14. 20. 16.11.
2 Cor. 4.4.
Iſa. 6.14.
Mat 7.13.
Jer. 3.14.
Rom. 11.5
Luke 12. 32.
Rev. 3.4.
Col. 2.22.
1 Joh. 5.5.
Joh. 1.13.

ſome jewels have been found amongſt the rubbiſh. In the firſt degenerate age, there was an *Abel*, after that a *Seth* and to him was borne *Enos*; at which time men began to cal upon the name of the Lord. Gen. 4. 26
After that *Enoch* that walked with God, one that was the Phenix of that age, Gen. 5. 24
one that was tranſlated out of his own being, into a being in God, one that loſt nothing, by loſing what was his own by noture and according to the fleſh. After this God left not himſelf without teſtimony; Though the wickedneſſe of man was great in the earth and the Gen. 6. 5.
whole earth was corrupt before God, yet then appeared *Noah* a juſt man and perfect in his generations, and one that Gen. 6. 9.
walked with God, on that gave up himſelfe to God, to be at his direction and at his ſervice to do what was agreeable to the wil of the Lord. And as the world was repleniſhed, and grew on, though there were many wicked men and much wickedneſſe in the world, yet ſome God had that were good, though very obſure and hardly to be perceiv'd in thoſe darke times. At length appear'd *Abraham*, after him *Iſaac* and *Jacob* with other worthies, and when *Elijah* com-

plaines of the worlds emptines in reſpect of good men, and that he alone was left, yet God tels him he had ſeven thouſand in *Iſrael* that had not bowed the knee to *Baall*. I confeſſe 'its a very few conſidering how many thouſands were in *Iſrael*, yet you ſee there were ſome though hid and conceal'd in thoſe cloudy daies of Idolatry and ſuperſtition. God may let men follow their owne pernicious waies, and there may be a great forſaking of goodnes, yet ſome ſhal cleave to truth, though it may be but a few, a tenth. There may be many weeds in a garden, yet ſome good herb may be found; abundance of trees in a feild, yet ſome corne; a world of earth, yet ſome vains of precious oare; a great deale of clay, of durt and ſtones, yet ſome pearles and precious jewels are now and then found. God hath excellent material, here and there, he wil bring them together, and of them make a famous ſtructture; build his Church, whoſe foundations ſhal be laid with ſaphires, whoſe windowes ſhal be made of agates, and gates of carbuncles & al her borders of pleaſant ſtones. This points out the excellency of Saints, and alſo

1 King. 19. 18.

Iſa. 6. 13.

Iſa. 54. 12, 13.

alſo what a comly thing it is to ſee them joyn'd together in a right order, by the wiſdome of God. God hath a holy City to build, which is admirably deſcrib'd *Revelations*, 21. My brethren I need not tel you how Satan the world fleſh, and many enemies, have labour'd to root out in all ages thoſe that clearly and readily appear'd for God, yet God hath preſerv'd ſome to ſhine as lights, and to hold out his name, and enemies could never ſo prevaile as to raze out all the Saints nor to take away truth wholly; but ſtil the Lord continued ſome precious ones, ſome holy and excellent ſoules to ſhine out as lights in a darke place; a ſeed was left, though covered with clods, that the Lord hath nouriſhed, and which through his bleſſings hath ſprung up, and brought forth fruit, ſo that ſome peecious ſouls have ſtil appear'd. We have ſeen bad times, and bad times are, and 'tis likly wil be, yet all you that have any knowledge in the things of Chriſt, cannot but ſay ſome holy ſouls there were, in thoſe bad times; ſome there are in theſe evil daies; and ſome precions ones ſhal be as long as the Sun and Moon endureth

as long as there are any people in the world there ſhal be ſome good: you that live now meet with ſome precious ſouls up and downe, here and there: you or they that ſhal live hereafter wil finde that God hath a ſprinkling ſome, a few: I ſhal ſpeak to what is preſent, to what is in hand, there are ſome precious ſouls in the world.

*Reaſ.* 1. There are ſome in the world that are like Chriſt, they have ſuch a life, ſuch graces, ſuch excellency, there life is Chriſt within, 'its Chriſt living in them, their wiſedome is Chriſt, their righteouſnes Chriſt, their juſtification, ſanctification is Chriſt; Chriſt to ſuch is all. Believers are tranſlated into Chriſt, they are one with Chriſt, they are nothing in themſelves, ſelfe is paſt away, they have a new ſelfe, Chriſt is their ſelfe, they have an intire being in Chriſt, yea God himſelfe is within ſuch, and from union with God is there likenes to God, and their precioufnes is from enjoying God. God makes that precious that is precious; precious ſouls are Gods workmanſhip. Look upon Saints after the fleſh, and in outward appearances, you cannot it may be ſay they are ſo precious,

ous, but conſider them as in Chriſt and Chriſt in them. Look upon Chriſt alone in them; and boubtles Chriſt wil in them be precious; many ſee not this excellency in Saints becauſe 'tis hidden. Chriſt in them is hidden from many; but where Chriſt appeares, the ſouls of ſuch according to what of Chriſt is ſeen, appear precious.

*Magna quidem in Eccleſia Dei excellentia: ſed ea non ſunt omnibus obvia. Reaſ. 2.*

There are ſome that are lov'd as Chriſt, lov'd with the ſame love, the ſame pure, free, intire love that Chriſt hath, given out from the Father, they have given out to them, running into them, ſhining upon them, theſe are precious. Love is that which doth beautifie ſoules, ſouls are faire as lov'd, excellent as lov'd, glorious as lov'd. There is exceeding bravery and beauty in a ſoule that hath much of love; what made Chriſt ſo priz'd ſo highly eſteem'd, the chiefeſt of Tenthouſand; but the abundance of heavenly love that was in him: the more there is of heavenly love the more excellent. 'Tis not Noblenes of birth, beauty of face, greatnes of parts, much learning that makes men precious, but 'tis being borne of God, endued with grace, partaking of ſpiritu-

*Tantus quiſque eſt quantus eſt apud Deum.*

all things and what is heavenly that makes one precious. As one ſaith of the worth of a man, he is ſo much worth, as he is worth in Gods account; ſo I may ſay he is ſofar precious as partaking in love, as enjoying that which the world doth not. A precious ſtone is a ſtone that hath a vertue & excellency which the common ordinary ſtones have not: ſo tis with precious, rare, excellent ſoules, they have ſomewhat the men of the world have not, & that is love, the ſame love that is given out to Chriſt. The worth of this love none knowes but they that enjoy it.

Rev. 2. 17

There are ſome in whom the Lord dwels, ſome in this word that are his temple, palace, throne: theſe are excellent ones. Gods dwelling place, the dwelling of his glory is a precious place: they are precious ſoules, ſoules bravely adorned, ſoules excellently trim'd that are the court of the great God. Princes houſes are richly furniſhed: ſo are the ſoules of Saints, Gods houſes. There are ſome that put out all their might, ſtrength, power, abilities, advantages for Chriſts cauſe, for what concernes him, and what is his. Theſe are

precious

precious ſouls, *Paul* was a predious ſoul & it appear'd in his appearing ſo much for Chriſt, that he was not deter'd by labours, ſtripes, impriſonments; tedious 2 Cor. 11
Journes, perils of waters, perils of robbers, perils by his own countrymen, perils by ſtrangers, perils in the city, perils in the wilderneſſe, perils in the ſea, perils amongſt falſe brethren, wearineſſe, painfulneſſe, much watchings, hunger, thirſt, faſting, cold, nakedneſſed; all could not ſtop, this chmapion of truth; Rom. 8. *Omnia præſentia futura, terrena, cæleſtia, inferna & ſupercæleſtia, omnia mihil parva, & pro nihilo erant &c. huc, Act. 15.*
Let death life, Angels, principalities, powers, height, depth, any thing oppoſe: he for Chriſt, in the ſtrength of Chriſt durſt ſtand againſt all. So alſo the curch of Jeruſalem, giving anſwer to the people and church of *Antioch* concerning what had been propoſed unto them, tels them in their letters that they had ſent it by men that had hazarded their lives for the name of the Lord Jeſus Chriſt. Such as theſe are precious men, ſouls worthy the name of Chriſtians: becanſe valiant for Chriſt. I have read of one *Romanus* that was nobly born, yet ſo reſolute and ſtout was he for Chriſt, that ſufferings could not frighſt him, nor diſmay him, when

his perſecutors whipt him with a whip made of cords that had leads faſtned at the ends; ſo that with whipping his fleſh was torne, yea and ſo much torne that his very bowells were ſeen, yet he cryed out to his tormentors; that he deſired not to be ſpar'd, neither did he wiſh his tormentors to give over, he was wiling to ſuffer to the utmoſt in the cauſe and for the truth of Chriſt. It is reported of one *Sames* a noble man, who had and maintained a thouſand ſervants of his own yet was deprived of al his eſtate by the King of *Perſia*, and was compelled to ſerve one of the moſt abject and baſe of his own ſervants to whom the King of *Perſia* gave the ſaid noblemans wife, that by this meanes he might cauſe him to deny the faith. But he not at all moved kept his faith, ſtuck cloſe to Chriſt, willingly did he undergo all this wrong and indignity for Chriſt. Many ſuch precious ſoules have been in the world, many there are, and if perſecution ſhould ariſe even to death, it would be ſeen that there are Gallant-ſpirited men now that would ſuffer any torments rather then forſake the Lord Jeſus. They

*Chriſtum diligit, ſe-ipſum odit.*

*See Burroughs in* Moſes ſelf-deniall, where you have many examples.

They would not harken to what fleſh and bloud ſhould ſay, but to what the ſpirit ſhould ſay, and they would ſtrive againſt what is evill in themſelves, and ſearch what the wil of the Lord is and obey that.' Tis the part of a good ſteward that is intruſted with much of his maſters ſubſtance, to laie out al for his maſter when his maſter requires it: the beſt of us all are but Stewards and what we have of life, parts, beautie, riches, honour, libertie, any thing, 'tis lent us of God; if God cal for it, we ought to give it all up for his ſervice and honour. You that have truth of grace wil be ready ſo to do, ſaying: Lord all I have I received from thee, it came of thee: lo here I am ready to returne all to thee. My deare friends, conſider what you do now for Chriſt, what heart you have to what is good now, what delight in Chriſts ſervices now: you are likelieſt to hold out in ſuffering; that are diligent in the buſineſſe of the Lord, and in the work of your God now. Some men thinke they can ſuffer for Chriſt, yet now they have no heart to the preſent ſervice of Chriſt, which God cals unto, they are negligent and

*Verus Chriſti-diſcipulus propriæ voluntati renunciat, et divinam voluntatem ſequi deſiderat &c.*

and looſe in preſent duties; Suerely ſuch ſoules who faile thus in preſent ſervice and duty, are not like to hold out in ſuffering times whatſoever they may ſay; He that in ſummer and fair weather is a ſlothfull, careleſſe, idle ſervant; is not likely to be a diligent laborious paines-taker in the cold, pinching, wet, ſtormy time of winter. They that are bred up in labour are beſt able to endure it. Chriſtians, excerciſe your ſelves unto Godlineſſe; do what God now ſets before you; doit faithfuly, do it with your might; you wil the better endure harder buſineſſe if your God cal you to it. They are men endued with a precious bleſſing, that uſe their al to the glory of God, that let not a hough be idle or unſerviceable.

1 Tim. 4. 7

*Non ocio indulgendum, ſed totis viribus eonnitendum.*

*Reaſ.* 5. There are ſome that are clenſed and made free from all unrighteouſnes and uncleannes, that have no wickednes imputed unto them: theſe are bleſſed ſoules; theſeare precious ſouls; Chriſt paid a ful price for their deliverance from ſin, making peace through the bloud of the croſſe: they are by Chriſt brought home to Chriſt, their life is hid with Chriſt in God, they are raiſ'd up

Pſ. 32. 1. 2

up with Chriſt, and made to ſit together in heavenly places in Chriſt Jeſus, even already. Indeed in themſelves there is a body of luſt, corruption and ſin; and there is a law revealing ſin, accuſing and condemning; ſo as if beleevers live onely by ſenſe, reaſon and experience of themſelves, and as they live to men, they live both under the power and feeling of ſin and the Law; but if they live by faith in Chriſt, beleeving in the life, righteouſneſſe, obedience, ſatisfaction and glory of Chriſt, they live out of the power of all condemnation, and unrighteouſneſſe. This is a precious life, and they are pretious ſouls that live this life of faith, that have all their aſſurance, confidence, comforts, flowing into them through a channel of faith, believing themſelves happy for what another, even Chriſt, hath done for them, and not what they have done or can do for themſelves. In brief they are precious, for take them as in Chriſt, as juſtified, they are as pure in the ſight of God as the righteouſneſs of Chriſt can make them, becauſe God ſees his onely in Chriſt, not in themſelves, he loves them not in the glory and excellen-

cellencie of Chriſt; theſe appear glorious to God and in his ſight, becauſe they have put on Chriſt that is glorious. There are as many precious ſouls now, as there are ſouls cloath'd with the righteouſneſſe of Chriſt: they that were precious formerly, and could ſay, *As he is, ſo are we in this world*; they were ſuch by having Chriſt, by being perfect in his perfection, they were choſen in Chriſt, lov'd in Chriſt; they that are in Chriſt are precious now, and may ſay, *As he is, ſo are we in this world.* All believers are very like one another, and alſo like Chriſt.

*Reaſ. 6.* There are ſome that are the Siſter, Spouſe, Wife of Chriſt, that have raviſhed his heart, that he rejoyceth over, as the Bridegroom over his Bride; theſe doubtleſſe are precious. A precious Chriſt, wil have a precious Conſort: He is an excellent one, and wil have his Wife, his Love, his other-ſelf, to be precious alſo: Chriſt glorious, his Spouſe glorious; Chriſt beautiful, his Love beautiful; they are alike; Bridegroom and Bride alike; their trimming is of one piece and faſhion, the righteouſneſſe of God.

It

It may be a word of comfort and conſolation to ſuch that live in places where they can find no good people, none that they can take comfort in, none that are lovers of truth, none that delight in the things of Chriſt. 'Tis ſad to Saints ſpirits to live in ſuch places, 'tis irkeſome to a man as a man to live in a place where he can have no ſociety, no company, fellowſhip with none: ſo with Saints to live where they can have none to confer with, none to diſcourſe withal, none to joyn with them in prayer and faſting, and holy communion: To ſuch let me ſpeak, it may be you can find none for ſociety, none that are gracious; yet be aſſured God hath ſome. When the Prophet cried out he was alone, and that he could ſee none but Idolaters, none but what went on in wickedneſſe; yet God ſaw ſome that were free, ſome that were haters and loathers of *Baal*, that had never bowed the knee to him. The Lord hath here & there ſome, that are precious ſouls: Be not diſheartned chriſtians, be not diſmai'd, there are I acknowledge many briars and thornes, yet there are ſome Lillies; many weeds, yet ſome (though but a few) precious flowers; you may find *Uſe* 1.

find none in great houſes, there may be ſome in cottages, none in ſilken garments, there may be ſome in rags, none on the high places of the earth. yet there may be ſome in the vallies; 'Tis indeed a thing to be bewail'd, that there ſhould be ſuch multitudes of men and women, in the world, and ſo few of them good, ſo few gracious. 'Tis ſad to ſee a throng in the way to hel, men preſſing forwards to deſtruction and to everlaſting perdition, and to ſee but now and then one going towards glory, towards everlaſting ſalvation. Wickedneſſe hath many that owne it, and wicked waies are ful of footſteps; but for goodneſſe 'tis not look'd upon, nor the waies of goodneſſe travel'd in: holineſſe is become like a poor man, none cares for being of his kindred or acquaintance; but wickedneſſe like the great men of the world have many followers. This is a trouble to Saints to behold, yet as there may be by a Traveller ſome *Engliſhmen* found in a remote country, though but a very few in compariſon of the Natives: ſo ſome heavenly ſouls, ſome new-born chriſtians here in the world; though but a few in reſpect of what are

*Cognatus pauperi nullus. Diviti cognatus eſt quilibet.*

are

are earthly and born onely after the flesh. As a man may rejoyce much in finding one piece of gold, or some one pretious stone: so if you find but some one that is Godly, yet be comforted in hopes that there are more, though you for present know them not. And rest assured that there are precioos Saints in this age in the world, as wel as in former ages, and that you shal meet them all in glory.

It may give you some hint who they are, that are such precious souls, such rare Creatures, such jewels; souls like Christ; holy as Christ is holy, pure as Christ is pure, that are excellent here upon earth, that are Kings and raigne in life by one, even Jesus Christ, *Use 2.*

1. They are such that enjoy a Christ within, that have Christ himself dweling in them, many dwel where Christ dwelleth, and so content themselves, never considering whether Christ dwel in them, we have nothing nor are worth nothing if Christ be not in us; all that a man hath perish and faile, and come to nothing if he hath not Christ. 'Tis Christ that is the souls all, he is the onely good, and the onely lasting good

and

and ſuch ſoules may be ſaid to have ſome thing that have him, yea al things; but they that enjoy him not, have no-, thing, they have no oyle in their lamps: and being ſo, wil be ſhut out and not enter with the bridegroome into joy. But now all are re ady to ſay they have Chriſt in them: have you ſo? examine your ſouls; are they delighted with Chriſt? is Chriſt that which delights you? doth Chriſt give peace? doth Chriſt drawe your hearts heaven-wards? lovers whoſe hearts are delighted with one they love, how are they drawn towards ſuch places where they may enjoy their love. Love is a loadſtone drawing ſouls to Chriſt. We cannot forbeare, we cannot abſtaine from longing to be in more ful enjoyments of Chriſt if ſo be that Chriſt be in us. Chriſt is the great, the infinit good that is given out to men: they rejoyce infinitly that have this infinit good, their portion; they that have Chriſt have him that is good beyond compare, and this is he that makes ſouls precious. There are as many precious ſouls in this congregation as there be ſoules enjoying Chriſt. And there are ſo many enjoyers of Chriſt, as there

there are lovers of Christ, that love him as their owne ſouls, as their owne lives nay much better then either. There are many that talke of loving Christ but their love to Christ is but ſuch as the hoſts to his gueſt, he is bid welcome more for his money ſake, then for any deſire of communion, and fellowſhip. If they may gain by Christ, they wil waite on him, if not they wil be ſtrange to him; you that talke of loving Christ, what doe you know of Christ? love riſeth from knowledge, what have you ſeene of him? have you ſeene his beauty, ſeen his glory, ſeen his comlines? He is altogeather lovely; have you ſeen this lovelines? have you taſted of his love? love is mighty in 'its operation love, the love of Christ coming in, ſtirs the ſoul wonderfully, it rouſeth it up, it ſets it a worke for Christ. Love produceth action, it ſets men upon difficulties, and makes them go through hardſhips: doth Christs love do ſo with you, try, you may know if you deal faithfully in this thing; you know who dwels in your houſe, much more in your hearts, you know why you do this and that; what is it of all

*Ex aſpectu naſcitur amor.*

*Socrates putat animam immerſam corpori, velut expergiſci amoris ſtimulis, &c.*

you do, that you do for Christ, and that from the life of Christ: *Paul* was precious in his actings and precious in himself, and all was by Christ that liv'd in him; as many of you, as have receiv'd Christ, are happy; Consider wel of it, whatsoever you are outwardly in appearance in forme, in possessions, in friends, &c. I speak not of, 'tis nothing; you are precious if you have Christ within, precious children, precious souls, precious Saints, all of you precious, all of you jewels that have Christ.

2. They that are precious are such whose iniquities are hid and whose sins are done away, such in whom the Lord sees no guile, such that are holy, such that are nourished and carried in the bosome of the mercy and goodnesse of God.

Obj. But is not every soul a sinner? do not all complain of their corruptions, weaknesses, failings errors, &c?

*Ans.* A Christian man is both righteous and a sinner, holy and profane, an enemy of God, and yet a child of God; for a christian man by the force of his natural coruption may doe such things as the word of God forbids, and as

as he himſelf as ſpiritual abhorres. *Paul* himſelfe did many things which were repugnant to the law of God; therefore he had cauſe to ſay, he was not already perfect. Scriptures are not altogether ſilent as concerning *Abraham*, *Jacob*, *Rebeccah*, *Sara*, *Moſes*, *Job*, *David*, *Hezekiah*. All good and godly ſouls take them as Saints, and walking after the Spirit, yet take them as in the body; and ſometimes they did not alone doe good things unperfectly, and leave ſome good things undone, but alſo do ſome evil actions, which were directly repugnant to the rule of Gods law, and to their own renewed minde; thus may they be ſtil ſinners unholy in reſpect of their failings, weakneſſes, imperfect ſanctification, or ſanctification in part, but take them as juſtified, believers and in Chriſt they are righteous, holy, juſt: the ſin which they ſlip into is not laid to their charge, but is done away for Chriſts ſake in whom they believe, whoſe righteouſneſſe is their righteouſneſſe, and their ſin, Chriſts ſin; His by imputation, who is moſt juſt and innocent of himſelf, yet was the curſe and puniſhment impoſed upon Chriſt, to

Phil. 3. 12.

See Rom. 7, &c.

*Ut Chriſtus fuit peccator, ita nos juſti ſumus.*

whome ſin was imputed, that all believers may be reputed before God, by vertue of Chriſts righteouſneſſe, holy and perfect as righteouſneſſe it ſelfe. Thus you ſee how ſouls may be ſaid to be ſinners; take them as in themſelves and in the fleſh, ſo ſinners; take them as reconcil'd to God, as having Chriſts righteouſneſſe imputed to them, and beheld of God in that, ſo without ſin, without guile, no ſinners, but holy pure, undefiled, beloved of God, bleſſed Saints,

3. They are precious ſouls, precious in this filthy, ungodly, ſinful, wicked world, that from grace coming in act in wayes of grace and holines without, that let the inhabitants of the world be wicked, follow their Prince the Devil, yet they wil walke in holines, following the Lord Jeſus Chriſt the Prince of peace, and King of righteouſneſſe. God in all ages hath ſome to witneſſe to his glorious truths, ſo in this age; ſome that are taught of the Spirit, led of the Spirit, that minde the things of the Spirit, that have the Spirit of God dwelling in them, and by the power of that Spirit in-dwelling doe mortifie the deeds

deeds of the body, and are raiſed up, and quickned by the Spirit of God within, to walke in righteouſneſs & true holines, to ſerve God and own his cauſe, though the world with them that dwel therein oppoſe; they are excellent ſouls that appear for God in bad times, in the worſt of times, yea when 'tis not alone a hazarding their names to diſgrace and ſhame, but their bodies to be torne in pieces, to be burnt to aſhes. You that, are acquainted with ſcripture and hiſtory may ſee every age, every yeare bring forth ſome ſuch gallant ſpirits, that were ready to lay down their lives to undergoe any cruel, vile, ſhameful death for the name of Chriſt, and the teſtimony of Jeſus.

4. They are precious, for they that are faithful and choſen, that are ſuch as Chriſt is, continue good, let all the world be bad. A precious ſoule is an excellent *Theophilus*, and wil appeare ſo, let others be never ſo bad, let them be enemies to God, fighters againſt God. Times are bad now, and like for a while to be worſe, yet there are pretious Chriſtians: ſo ſome there wil be as long as the world continues that ſhal ſhine out

Phil. 2. 15 as lights in the world, that wil be without rebuke in the midſt of a crooked and perverſs nation, that wil run right on towards glory, let whoſe wil run croſſe, that wil keep their garments white, though others be ſoyl'd. I commend ſuch to you ſouls, for precious Chriſtians, for precious Saints, that abſtaine from all appearance of evil, that in heart and ſoul and life, clear to and follow after what is good.

*Vſe* 3. Love thoſe precious ſouls that Chriſt eſteemes precious, nay that Chriſt hath made precious, that are before God precious, that are the dearely belov'd of his ſoul, that are honourable ones, that are borne of the wil of God, that are attended on by Angels, that are for a ſhort time plac'd in the world and ſhal ere long be received into glory; let your delight be plac'd on thoſe excellent ones, let your eyes be on them that Gods eyes are on, your heart towards thoſe that Gods heart is towards: good children are apt to reſpect thoſe they ſee their parents love; if you be true children, rightly deſcended of the Royal line of heaven, you wil eye the outgoings of your fathers love, and as bees

Bees ſettle where the Queen ſettles, ſo wil you where God; upon what family or ſoul the Lord hangs his love, you wil hang yours; where God delights to be, you wil delight to be all ſo. Conſider I pray who you love, what ſort of people it is you moſt affect, whether it be carnal, worldly, unregenerate men, or holy heavenly, regenerate Saints.

Do you now deſire to know Gods jewels, to be able to diſcern of theſe precious ones, to ſay ſuch are Gods children, ſuch are the friends of Chriſt, like Chriſt? you muſt have the life, ſpirit, wiſdome, knowledge of Chriſt, you muſt be taught of God, to know who are Gods, like God. *Paul* perſecuted the precious Saints of Chriſt, and was a deadly foe and enemy to them, til ſuch time as he was endued with wiſdome from on high, til God ſhone upon him, yea into him; and then knowing Saints he aſſociated himſelf with them, and was no longer hurtful but helpful. Many a ſoul is a ſore and grievous enemy to the people of God; I am perſwaded much of their enmity ariſeth from this, becauſe they know not Saints, they are ignorant what glori- *Uſe 4.*

ous ones they are, in what a high esteem they are with God, how God wil punish them that wrong them. Ignorance of Saints makes them slighted, reviled, defam'd, accounted as the filth of the world, and the off-scouring of all things. Tis want of knowing the worth of a Jewel that makes it not prized; so of a Saint, that is a member of Christ, a child of God. The God of wisdome give you wisdome to know such that are holy, that are Princes of the bloud-Royal of heaven, and to give them such respect that is due, and reverence as belongs to them. This none can do but such as have the spirit, this you wil do if the Lord give out the spirit of truth to guide you in all truth: if heavenly light shine into you, that light shining in, wil discover and manifest to you the children of light, and whosoever you can find walking heaven-ward, you wil be glad of their company. Ignorance had a hand in killing Christ, and it hath some hand in all the wrong is done to Saints; the Lord free you all from it, least ye should through ignorance harme the darlings of God, and bring swift damnation on your selves.

God

God hath grievous threatnings in Scripture againſt Saint-wrongers, and there are recorded ſome heavy puniſhments that have been inflicted on them that harme the righteous; God keep you from the ſin, and ſo from the ſuffering. I might ad how beneficial 'tis for you to know who are Saints, and how much for your ſouls advantage to be acquainted with them, but I omit it.

Happy are you that are of the number of theſe jewels of God, of theſe precious ones. I do not know what your condition is in reſpect of outward things, and creature-enjoyments; but I can ſafely ſay you are a happy people, if precious, if ſuch as Chriſt, you ſhal all be laid up in glory ſhortly. God wil not loſe one of his jewels for a world: Heaven and earth ſhal periſh, but no Saint, never a precious ſoul, not a jewel that belongs to the crown Royal of glory. Theſe rare ſouls, theſe ſouls to whom Angels do ſervice, that are carried in the armes, in the boſome, in the heart of God, that are ſingular ſouls, choſen out from among thouſands by royal favour, ſuch in whom the eye of God can ſee nothing amiſſe, no defect, *Uſe 5.*

no

no ex ceſſe, no preſence of ſinne, no abſence of grace. Oh precious ſouls! Theſe ſhal be preſerv'd, Chriſt hath been at much coſt about ſuch ſouls, at more coſt then about any thing, at more coſt then about all the world beſides: he made the world and loſt never a drop of bloud, it cauſ'd him never a groane, but to make ſouls (ſuch as they ought to be) holy; it coſt him many a ſad ſuffering, he ſpent his heart bloud in the work; he took a great deal of paines to perfect them, happy you that are the workmanſhip of Chriſt, his workmanſhip as a Redeemer; that have your ſouls faſhioned by him to be like himſelf, but are made new creatures, holy ſouls, bleſſed Saints.

6. Chriſtians, you that heare me, conſider part of your duty as Chriſtians, as men of God, as Saints; you ſhould labour for a Spirit of diſcerning, to be able to judge between men and men, to know the holy and profane aſunder, to know a Saint and a Devil, a gracious ſoule and a carnal wretch, a jewel from a common ſtone, a true Diamond from a counterfeit. God laid this as a
Jer. 15. 19. neceſſary thing to be acted by *Jeremiah*,

to

to know, yea to ſeparate the precious and the vile aſunder; the not doing, this was charg'd as a ſin upon the Prieſts in *Ezekiel.* Her Prieſts have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they ſhewed difference between the unclean and the clean; this may be laid at the doores of the miniſters of the Goſpel alſo, that put no difference between, ſheep and goats, lambs and wolves, Saints and ſinners: are they pariſhioners, let them be drunkards, ſwearers, gameſters, whoremaſters, all are admitted to the Sacrament, never conſidering whether the word warrants it and whether within the liſt of Chriſt: 'tis enough their houſes ſtand, within ſuch a bundary of ground. Looke to it you that muſt give account to God, take heed what you doe, how you caſt Pearls before ſwine, give the childrens bread to dogs, admit them to your Maſters table that are not of his family; it concerns you much all of you that are Godly to know men rightly, that ſo you may not aſſociate your ſelves with the enemies of God, but with the Saints of God, not

Ezek. 22. 26.

joyne

joyne your ſelves with the aſſembly of mockers, but with ſuch that praiſe God; not go in company with ſuch that are Traitors to the heavenly King, but with his obedient ſubjects; not frequent the ſociety of enemies of truth, but with the friends of truth; skil is required in all worke, eſpecially in Goſpel work. 'Tis needful for men to know the miſtery of their trade, to know what ware is good, what bad; ſo is it needful to be ſuch experienc'd Chriſtians as to know what is for the good of our ſouls, what for their hurt, to know their friends and foes aſunder. We ſtrive to know good money and bad aſunder, a true jewel from a counterfeit, gold from droſſe; why then ſhould we not ſtrive to know precious ſouls from ſinful wretches, lillies from thornes, hearbs from weeds; Chriſtians 'tis your duty to looke to what may tend to the welfare of your ſouls; let it appeare in this that you are careful by having no fellowſhip with the workers of iniquity, but as much as may be with the precious ſons of *Zion*, with ſuch that are precious Saints. I might ſpeake more of this Uſe, ſhewing how you ought to labour for a ſpirit able to diſcern

cern between tares and wheat, between the children of Chriſt and the children of Satan, between them that feare *God*, and them that feare him not; and all this,

In reſpect of { God, Good men, Wicked men, Your ſelves.

God guide you into all knowledge by that ſpirit that ſearcheth all things, and is able to reveale all things.

I have now but one Doctrine more to preſent to you, and I have finiſhed what I ſhal at this time ſpeak from the Text in hand, it is this,

Let the places and times be never ſo bad, yet they that are Chriſts are like Chriſt; whereſoever truly gracious, *Saints* ſhal come, what times ſoever they may meet withal, whatſoever ſhal befal them, yet they looſe not their vertue, they are Saints ſtill. take a jewel, weare it upon your finger or in your boſome, 'tis a jewel, lay it up in a box it remaines a jewel, let it lie in the duſt 'tis a jewel, nay if it ſhould be caſt out to the dunghil it would be a jewel *Doct.*

jewel there, thogh covered with neis ver ſo much filth; So may I ſay of a wherein Chriſtian, ableſſed Saint, one that the Image of Chriſt: A little tablet Chriſt is drawn, if it be ſet on high, 'tis a Saint there, if impriſon'd a Saint, if caſt out as the offcouring of al things, 'tis as vertuous then as at any time, 'tis the ſame for vertue, for worth, for excellency when tis abaſ'd, as when it was exalted, it looſeth nothing by evill times, by ſufferings or diſgraces, or any thing befalls it. Glod wil be gold in the fire, in droſſe, amongſt counters. *Paul* is *Paul*, when at *Lyſtra* they would have honoured him as one of their Gods; he is the ſame when in priſon, the ſame in his bands and fetters as when free and at libertie, the ſame before the Magiſtrates as with mean men; in every place gracious and ſtriving to magnifie the Lord. *Daniel* is as holy, as excellent in the court as in the Lions den, and in the Lions den, as in the court. *Mordecay* is not altered within, though his habit be changed without; he had the ſame grace within when he walked a foot and was cloth'd in ſackcloth as when he rode upon the Kings hor[illegible]cloth'd with

*Non abiicit animum.*

*Non cedendum malis.* Acts 14.

with Royall apparell, and the Crown Royall on his head, and had his enemy that wicked *Haman* his herauld. The three children were the ſame in the furnace as when they were over the affaires of *Babylon*: *Moſes* in the court, and *Jetbros* ſheapheard; when he was reverenc'd as *Pharaobs* Grandchild, and when he was *Jetbros* ſonne in law, was faithful, though inwardly chang'd, yet not outwardly; he was the ſame Saint in the field and in the court. The time would faile me to bring out what might be ſhewne unto you from the word of truth in the Scriptures, and alſo from many unqueſtionable Hiſtories, concerning ſouls that have manifeſted their ſincerity in all conditions, both in exaltation and in abaſement, in honour and diſhonour, in good report and bad report, when they have flouriſhed in the world, and when they have been at the place of execution, fire and faggot hath not diſmaied them, the fire hath conſumed the droſſe, the fleſh; not the pure part, the ſoul: Chriſt was Chriſt in them, both in life and death. There are ſome trees are greene all the year, in ſummer and winter, in heat and cold

cold in froſt and ſnow, ſo ſome ſouls alwaies like Chriſt. Let the times be what they wil, let the face of the world alter yet they change not, let the world be turned upſide down yet they ſtand upon their legs, they are right let all the world be wrong, they like *Noahs* arke float upon the waters let all be under water; Let there be troubles below in the world, here on earth, they care not: Let there be terrible apparations above and ſtarry meſſingers portending ſad events, they are not afraid of ſuch evil tidings, they have a reſting place in Chriſt, Chriſt is to them for ſafty, for preſervation, every way a defence and a comforter; they change not, they alter not. Let the ſhip turne which way it wil the needle of the compaſse wil ſtand North, let the world turne about never ſo much they ſtand directly towards Chriſt, and look heaven-ward: when other trees are without leaves and fruit they have both; when others; coole, they continue hot; when others ſparkes goe out, their light ſhines. When the hypocriſie of others to their ſhame is manifeſted, and they periſh: The ſincerity of the Saints appears, and they

*Non timent fulgura & tempeſtates, in & cendia aquarum naſtiates, triſtes planetarum configurationes, & luminarium cœleſtium obſcurationes, quia ſuper naturam evecti, Chriſto incumbunt, in Chriſto vivunt.*

*Non abſtrahitur blanditiis ſeculi, quia audit in ſuavio rem vocem. Chriſti.*

they flouriſh. Chriſts people have a marke by which they are known, let them be never ſo much diſguiſ'd, and miſ-nam'd by the world, Chriſt was God when the world abuſ'd him, though the world knew it not; Saints are like Chriſt, though under great ſufferings, *As he is, ſo are they in this world.*

Chriſt is unchangable, ſo are Saints, *Reaſ.* 1. Chriſt is the ſame to day and for ever, ſo are Saints, ſo far as Saints, enjoying Chriſt. Their light, life, holineſſe, &c. in reſpect of Chriſt the root continues, other mens light ſhal go out, but the light of Saints ſhal never go out, it ſhal ſhine more and more unto the perfect day. The light in them is everlaſting, 'tis Chriſt in them, they ſhal ever live, becauſe Chriſt their life ſhal live for ever in them. Nothing is able to deprive them of Chriſt, and therefore not of life; Chriſt is in chriſtians. Sin, law, wicked men, Devils, all the principalities, powers of darkneſſe, ſpiritual wickedneſſes that are in high places cannot pluck him out, nor deſtroy the habitation of Chriſt. Now Chriſt makes his dwelling like himſelf, every ſoul is holy like Chriſt, in whom Chriſt dwels.

Let it be whereſoever Chriſt pleaſeth, it wil be holy, holy in proſperity, holy in adverſity, holy in a Palace, holy in a Priſon, holy every where, take it according to the ſpirit, and as it hath Chriſt within.

*Reaſ.* 2. Becauſe they that are Chriſts have another ſelf in them, their old ſelf is done away, they have a new ſelf, a ſpiritual ſelf, that is God himſelf in Jeſus Chriſt: there is a diſcovery and removing of the rottenneſſe of old ſelf, and another ſelf is tendred, yea reveal'd, given in to ſouls, which is God himſelf, and he is the Saints righteouſneſſe, they are poſſeſs'd of God, and have God dwelling in them. Now I pray is not God the ſame in all places? and wil not God who is the life and righteouſneſſe of Saints make them appear the ſame, let them live in times and places that are never ſo ſubject to change? This is that which is worthy admiration, that God ſhould become the life and righteouſneſſe of ſuch creatures as men are; and men by this means ſhould be ſuch excellent creatures, that their excellency cannot be done away.

*Reaſ.* 3. Becauſe times of ſuffering, times of tribu-

tribulations, times of perſecutions are to them but as purging times, cleanſing times, waſhing times. The body may be purg'd, yet continue a body ſtil, the man may have an il humour remov'd, yet remaine a man. A houſe may be cleans'd yet be a houſe, clothes may be waſh'd, the filth taken away, and the clothes be clothes; gold may be caſt into the fire, the droſſe conſum'd; yet the gold be never the worſe, ſo Saints may be Saints, and like Chriſt, though they ſuffer many tribulations. Chriſt in troubles apprares to them, and from that appearance that they have of him, they appear his. Saints glory is hidden, it this follows not that therefore they have no glory. We muſt not ſay, there is no Sunne becauſe the clouds hide it from our ſight. They that have Chriſt have glory, and they doe and ſhal appeare glorious. Clouds, *viz.* afflictions, perſecutions, and tribulations ſhal fly away, and then ſhal their glory more clearly appear. Now there is much of Chriſt appears in Saints in a low condition in the world, as longſuffering, patience, ſtrength to undergo trials and the like. Times may a little change ſomewhat of the outſide

Rev. 7. 14

*Aurum probat ignis: fidem, tentatio.*

of a Saint, but it cannot take away the ſubſtance of a Saint.

Let what hath been ſaid be ground for reproof to ſuch that are apt to blame times and places for making them bad, &c. O ſay they we had not been ſo bad, we had not run into this evil, nor into that, had we not liv'd in ſuch a wicked place, had we not been acquainted with ſuch vile company, it was ſuch and ſuch that were the occaſions of our running into that bad courſe of life, of our taking ſuch headlong waies, and leaping into ſuch a gulfe of miſchief. We will not much queſtion ſuch complaints, whether juſt or unjuſt. I confeſſe 'tis dangerous living in bad places, and in being familiar with naughty people, much miſchief may they occaſion to ſouls, yet it makes not people blameleſſe to lay the fault upon the times or places they have to do in, this frees not from Gods diſpleaſure. *Adam* laid the blame on his Wife, ſhee on the Serpent, yet this freed neither from ſuffering. A Thief that hath ſtolen may plead his poverty, and ſay he was in need, yet may he be puniſhed and ſuffer what by law is to be inflicted upon

on

on one guilty of ſuch a crime: So an unclean perſon may ſay, had he not been guilty of folly had he not been entic'd and ſollicited. We might ſpeak in *infinitum* in this caſe, and after this manner, and yet wil not the offendor be found innocent. It were more juſt for faulty perſons to lay the blame on their own corruptions, and evil hearts; for times and places would not make them bad, were not they bad. *Joſeph* had a faire bait caſt before him, yet not taken. Much grace may preſerve men from evil in the worſt times and places. Caſt gold into mud, yet wil it keep its colour and worth; ſo a jewel in a coal-heap, yet wil it retain its vertue. A Saint wil be a Saint let him be amongſt Devils. Gods people ought to keep a daily watch over themſelves, eſpecially when in bad company, and as much as poſſibly they may refraine from their ſoſciety, becauſe many a good ſoul hath been ſpotted amongſt ſuch. I need not bid wiſe men beware of houſes infected with the plague, nor good men of ſinful places, they know as the one is dangerous to the body, ſo the other to the ſoul. Remember, it acquits not ſinners to

ſay that *Adam* ſinn'd, and had not he fallen they had not been thus tainted, nor ſo prone to evil; grace is offerd by, Chriſt, and they that wil be ſav'd, muſt by faith lay hold on his righteouſneſſe; if not, they wil be inexcuſable at the laſt day, and periſh Eternally.

1. 'Tis not enough for men to ſay that they are fleſh, and that the fleſh luſteth, & draweth to evil, and over maſters them. Now wil that which the Devil prompteth into men (help them when they muſt give up their accompt to God) that 'tis with them as with *Paul*, it is no more we that do it, but ſin that dwelleth in us, or as it fel out of *David* or *Lot*, &c? firſt to Anſwer that of *Paul*, conſider who he was, and of what ſinnes he ſpake. *Paul* was a holy and a Godly man, a choſen veſſel of God, can you ſay you are ſo? can you ſay Chriſt is reveald in you? that you encounter all temptations to the utmoſt of your ſpiritual abilities? beſides 'tis ſhameful to bring ſuch a ſpeech from Scripture to patronize a courſe of wickednes, which is us'd by the Apoſtle concerning ſome ſecret and privie infirmities. Do not deceive your ſelves; God is not

not mocked. Take heed of uſing Scripture as a ſtumbling-block, and let not that which was left for the good of Saints haſten your damnation.

2. As to the ſins of *David* and *Lot*, I ſhal not ſpeake much now, you may by them ſee how apt the beſt are to fal, and ſo to take heed: do not any of you caſt your ſelves into the Sea, becauſe *Jonah* was not drown'd. By them may comfort be ſpoken to Saints, if God ſhould let them be ſo farre fool'd by Satan as to fal into ſuch faults. Much more might be ſaid as concerning them, but I forbeare; the Lord in mercy hold up our goings that our footſteps ſlip not.

2. 'Tis not ſafe turning our iniquities to the times, and to the places where we live, and the wickedneſſe of men with whom we converſe, this wil not make a paſſage to glory. The worſe the times and places are, the more careful ought we to be; the more cheats are abroad, the more ſhould we look to our purſes. If the aire be generally infected, had we not need to be ſo much the more thisful of uſing preſervatives? But of care already.

3. There are ſome that accuſe their callings for what they do amiſs: they cannot reade and pray becauſe of their callings, and their callings make them breake the Sabbath. Pray lay not the blame upon what deſerves it not, your callings, if honeſt, were never ordain'd for your ſoules hurt, but for their good: ſuch that complaine of their callings, yet can find time from their callings to eat and drink and ſleep, viſit friends, and follow recreations and the like, that concernes their bodies.

4. Some accuſe their poverty, ſaying, we have not time to ſerve God; all we can do is to provide for our families, know this to be Godly helps towards thy family proviſion: So they cannot ſhew themſelves charitable they have not wherewithal. Can you not remember the widdows two mites, & how accepted? Beſides theſe, ſome lay the faultes upon their occaſions, upon the objects they meet withal, upon Satan, upon fortune, any where rather then on themſelves to be humbled; Let this reprove you; ſin no more, leaſt God conſume you; for were you good, nothing ſhould draw you to wickednes;

you

you would ſay to all temptations, how ſhould I do this or that and ſin againſt my God?

Would you know Chriſts people? they are ſuch that in bad times are good, that owne truth when they muſt ſuffer for it, that are willing to die claſping truth in their Armes, or rather they claſp'd in truths Armes; that let multitudes meet them going to hel, they wil thorow the throng to heaven; let wind and tide be againſt them, they wil forwards; that are diſmaid with no frownes, nor daunted with no ſufferings. That are no milkſops of fearefulnes, but Champions of courage, that wil not deſert Chriſts cauſe, but manfully fight the good fight of faith, yea die in the battel r ather then yield; for ſo it becomes true Chriſtians, to conquer or die, to go through in what they have a warrant from Chriſt to undertake, or elſe for Chriſts ſake and cauſe to lay down their lives. 'Tis reported of the *Lacedemonians*, that when they went to wage war, and joyn'd battel with any, they did it with this reſolution, that they would go home conquerours, or die conquer'd. All true, and gallant-ſpirited Chriſtians are

*Uſe 2.*

*Oportet aut manentem vincere, aut interire. Lacedæmonii hoc animo prælium inibant, ut aut victores redirent domum aut victi occumberent,*

are of ſuch a ſpirit in whatſoever they undertake for Chriſt, being cal'd to it by Chriſt, they know there is no flying away without everlaſting ſhame. To deſert Chriſts cauſe, is an endangering of the ſoul to be deſerte d of Chriſt. Beſides to fly from Chriſt is to go from him that hath al ſafety, from him that is ſtrength, from him that the Pſalmiſt ſpeaks highly of, yet not as he deſerves; the words are theſe, My goodnes, and my fortreſs, my high tower, and my deliverer, my ſhield, and he in whom I truſt. Here are expreſſions holding out Chriſt, according to what the ſoul could, and as we are capable of hearing, and underſtanding. 'Tis to ſhew that God is all in all to Saints, he gives in comfort, he guards and protects from dangers: this is enough to make any man valiant, to have divine power encouraging him, divine power comforting, divine power guarding, divine power at all times and upon occaſions to help; how can ſuch ſouls be conquer'd? 'Tis impoſſible; for he that is ſo divinely accommodated is ready to venture all he hath in the cauſe of Chriſt. A Chriſtian endued with divine power, is ready and able alſo

*Pons a tergo abruptus eſt.*

Pſal. 144.

alſo to live and die with an Almighty Saviour; Chriſt to him is enough, Chriſt alone is all, he lookes ſtil on Chriſt, and obſerves him, what Chriſt ſayes, he ſayes; what Chriſt does, he does; let all the world take what courſe they pleaſe, do what they wil, neglect Chriſt, go contrary to Chriſt, perſecute Chriſt, yet ſtil the Saint that hath God for his ſtrength, God for his ſhield, God for his inſtructer, ſhrinks not, is not diſheartned: but holds on his way for truth, in deſpite of al that oppoſe truth, and though never ſo much ſlighted of truths foes, it cares not, 'tis ſatisfaction and encouragment enough to him that truth defendeth, favours him. Chriſt hath all his affection, and he hath from Chriſt all power to do what Chriſt cals him to, & through Chriſt that ſtrengthens him he can do all things. By the power and ſtrengh of Chriſt, he is carried up on high, above ſenſe, above reaſon, above the world: he is raiſed above feares, above frownes, his ſoul like *Jehoſaphats* is lifted up in the wayes of God. Chriſt puts in a holy magnanimity, inſomuch that in Chriſts cauſe it feares neither fire nor ſword, croſs

2 Chro. 17. 6.

nor

nor loſs, breaking of bones, tearing of members, men or Devils, ſo it may be one with Chriſt. In a word a ſoul that is truly Chriſts, borne of him, living to him is one, whom neither poverty nor death, nor bonds, nor any outward Evils can terrifie. Oh! ſouls you that this day heare me, what wil you do in bad daies? what in perſecuting daies? in the daies that fiery trials come? wil you then owne truth? wil love to Chriſt make you cleave to Chriſt? ſuffer for Chriſt? die for Chriſt? if it doth, then may it be ſaid, that you are Chriſts, and that you are no changelings; but true bred ſpirits, children of God in bad places and times like Chriſt. The Lord grant that though friends faile, riches faile, times alter, peace ſhould be remov'd, yet your faith may not faile; but that you may be baptiz'd with the baptiſme wherewith Chriſt was baptiz'd, though a bloudy baptiſme, and ſo being like Chriſt in life and death, you may be like him in glory.

*v* ſ3. Were I in a more publique place, I might ſpeak a word to the Parliament, the great counſel of the Kingdom; exhorting them & praying them to have a care

care of ſuch that are godly, of ſuch that are like Chriſt, to deal wel with them, to preſerve them, & make proviſion for them; for they ſhal be ſure of the help of them, whilſt they ſtick to Chriſt, the Saints wil ſtick to them. We have ſeen a miſerable defection by abundance of men, I will not ſay all, but doubtleſſe moſt have fallen off, becauſe they were not like Chriſt, and did not cleave to Chriſt. I ſhal forbear ſpeaking in this place what I might, were the auditory ſutable; Good men are too much ſlighted many times, and bad men over much favoured, God hath in a great meaſure caſt them out with ſhame, that were not friends to his precious Saints, but rather to the adverſaries. I truſt God wil give the Parliament a heart to caſt their eies upon, (and have reſpect of) ſuch that are the called, the faithful and choſen of Chriſt. Whoſoever deſerts ths Parliament, the Saints will never, unleſſe they forſake Chriſt, which God forbid. If the Parliament ſhould be in ſtraits, Saints wil go in with them, if they ſhould be oppoſ'd, Saints wil help them, with body, ſoul, eſtate; their purſe, prayers, ſtrength ſhall help; If they

*Equidem Jehova contempum effudit in Principes.*

they ſhould meet with bad times the Saints would ſtand with them in the ſtorme. I fear, if the Parliament ſhould have the need of any hereafter, they wil finde few cloſing faithfully with them, but what are the faithfully of Chriſt. Methinks I hear a ſecret muttering amongſt many, that are ready to ſay, if troubles come, the Parliament wil have but few to take their parts, few that wil joyn with them; to ſuch whiſperings I ſhal give a loud anſwer: if the Parliament follow Chriſt and take his part (as I truſt they wil) they ſhal be ſure of the Saints, all Chriſts friends, and have they theſe, I beleeve they need not care who is againſt them, or what oppoſition they meet withal, no though all the people of the earth be gathered together againſt them. Let the Parliament ſet up Chriſt and favour thoſe are Chriſts, and then if all the Nations of the world were gathered together againſt them, they need not fear; for Chriſt would help them and take part with them; and if he be of their ſide they need not fear what man can do unto them: for Chriſt wil make their enemies fall before them. God wil

Zach 12.3

wil make our Parliament-worthies ſuch to all their enemies, as is ſpoken of the Governor of *Judah*, they ſhal be like a hearth of fire among the wood, and like a torch of fire in a ſheaf. And they ſhall devour al the people round about, on the right hand and on the left. All that oppoſe them ſhall be but as a little wood laid on fire, or ſtraw put upon fire coales, which would ſoon be conſumed. God grant the Saints may be favoured & they that are truly godly be reſpected and car'd, for by the Parliament; & then I doubt not of their flouriſhing, and having friends to ſide with them, for they ſhal have all the faithful, and they are (through Gods bleſſing many. If this come to any of thoſe worthies ſights I pray God it may be a means to adviſe them, to have a care of Chriſts people, and then let them be ſure thoſe people of Chriſt wil have a care of them; And though they muſt venture all, nay die; they wil ſtand with them. God grant our Parliament-worthies may conſid,erthat though they have not the moſt with them, yet they have the beſt, though the Saints be leaſt for numebr, yet they are the ſtrongeſt for might,

*Iſti incredibili ardore atque ſucceſſu gentes omes debellabunt, & ſubjicient vel potius ſtirpitus excindent, Zach. 12. 6.*

might, and ſuch that can though but a few, ſubdue many. five ſhall chaſe an
Lev. 26.8 hundred, and an hundred ſhall put ten thouſand to flight. Great hath been the experience that this Kingdome hath had of the Saints victories; of thoſe that
1 Sam 17. 45. went againſt their enemies, as *David* againſt *Goliah* in the name of the Lord of hoaſts. Keep cloſe together Saints, keep with the Parliament, and then I doubt
*Deus favet juſtis & piis conſiliis.* not but all wil be wel, for God wil bleſſe the proceedings of good-men in a good cauſe; and what better cauſe can be taken in hand, then what is now in hand in England, the bringing Chriſt to his Throne?

Let me conclude all with a word of conſolation to ſuch that fear bad times, and that have ſpirits troubled with the various toſſings in the world, and defections of men from truth, and other moleſtations that are allready in the world, and that they fear wil come on to the further grief and ſuffering of Saints. Indeed there are troubles, the dayes are evil; times bad, and 'tis likely may be worſe; yet be ſure of this, they that are Chriſts people wil continue his people, they that are gracious

cious there will be ſome good ſtill; in ſad times, in the worſt times, ſome that in aſſured hope and confidence of Gods mercy in all neceſſities and tribulations, cleave to the truth; knowing that Gods power is Allmighty, his promiſes, moſt true; his mercies, infinite; and that 'tis for their ſouls everlaſting happineſſe to follow Chriſt, let what ſufferings ſoever come, yea though they looſe their lives. There are a remnant that are enlightened, and from that enlightening they know what is beſt to be embraced, they know that whatſoever of troubles come now; yet to al that are in Chriſt, that are like Chriſt, that love his appearing, there will bereſt, there will be peace; there wil be bleſſednesſe; there wil be glory. Thoſe that are engrafted really into Chriſt, wil by vertue receiv'd from Chriſt flouriſh. Bad times make not them bad, they will be good in any times, in any company, in any place. If exalted, good; if abaſed; good; if rich, good; if poor good; if in diſtreſſe, good; if in proſperity, good. Chriſt was a precious Chriſt in every condition, and they precious Saints in every condition. I know not what

the times may be, but I know what they that are Chriſts will be, they wil be like Chriſt. As ſome trees continue green in every ſeaſon of the year, in winter and ſummer, in heat and cold: ſo ſome men good in all times, they are no changelings, they are ſtedfaſt, unmoveable, alwaies abounding in the work of the Lord. Let others totter, they ſtand; others ſhake, they are unmoveable; others fal; they riſe, others be idle, they Labour; others be againſt God, they are for him. Conſider of this I pray, and let it cheer up your ſpirits. I know you are apt to ſay times are ſo bad you know not whom to truſt al ready, men are ſo deceitful & wicked and if they ſhould be worſe you know not what to do, nor what wil become of you. Chriſt comfort you and encourage you, and let what wil happen in the world, and let whoſe wil deſert you; if he never leave you nor forſake you, you wil do well enough, you wil be brought at the laſt to glory. You may receive comfort in hopes of meeting with ſome friendly ſouls, ſome Saints in the moſt naughty times; but ſuppoſe you be left alone, and there be none

*Immobiles ſunt ſuper ſolido fundamento Chriſto Dominum, in ipſum ſincera fide & perfecta recumbentes.*

none to be found, yet in this be glad, in this rejoyce, in this be comforted, that you ſhall find Chriſt, and he will be to you inſteed of friends, and helpers, and companions, he wil be all to you. The Lord grant that none of you be diſheartned, nor fal backe, nor aſham'd of the Goſpel of the Lord, but that you may beare witneſſe to the teſtimony of Jeſus; and of this be confident your labour wil not be in vaine, nor any ſuffering unrewarded that is undergone for Chriſt and his truth. Chriſtian friends, whatſoever may make for your comfort I pray God give it you, let it be peace within, good company without, the benefit of ordinances, any mercy, that ſo you may be Chriſts, and continue like Chriſt, let places, times, men, the world with what is therein be never ſo bad.

*FINIS.*